





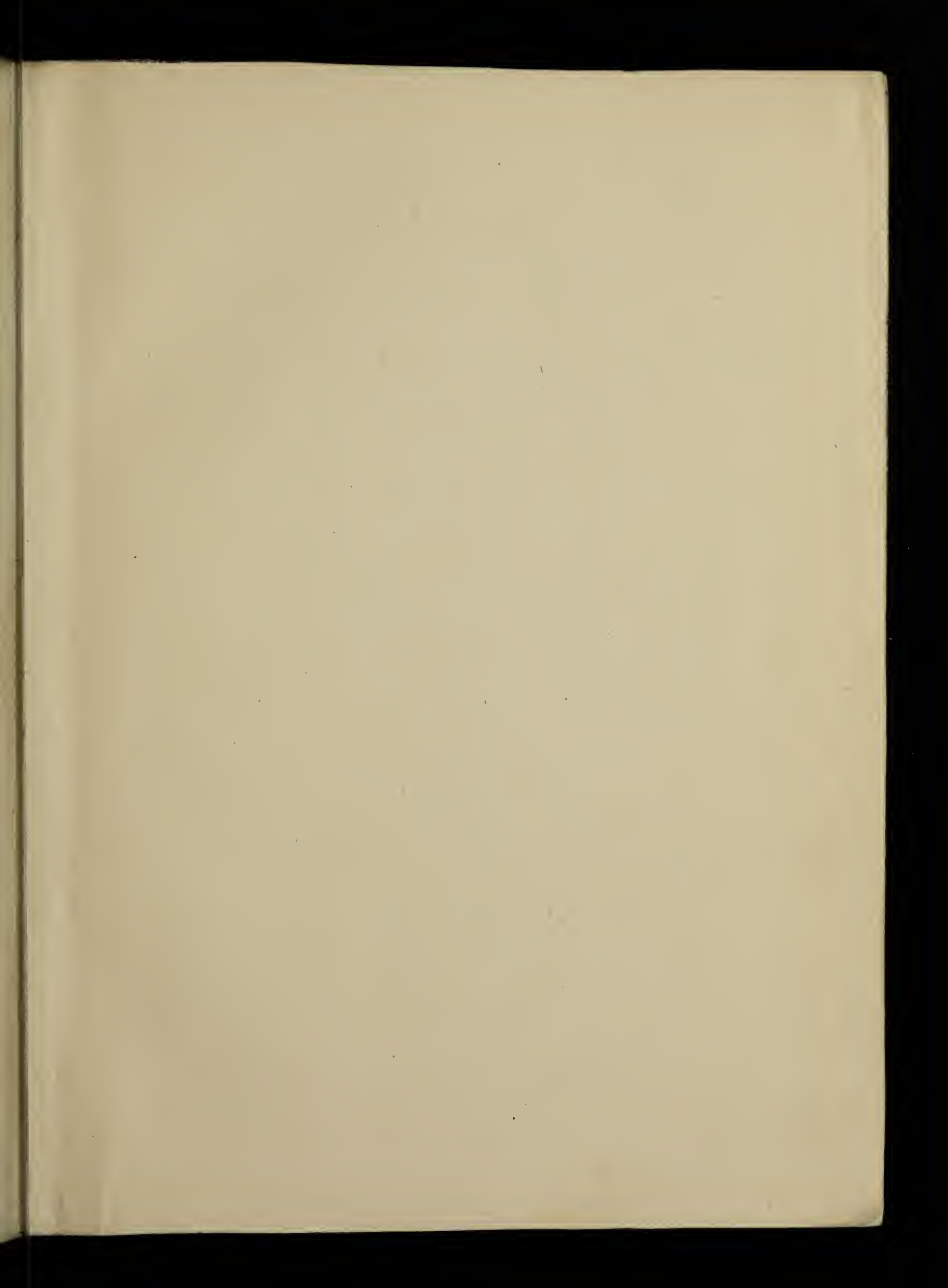


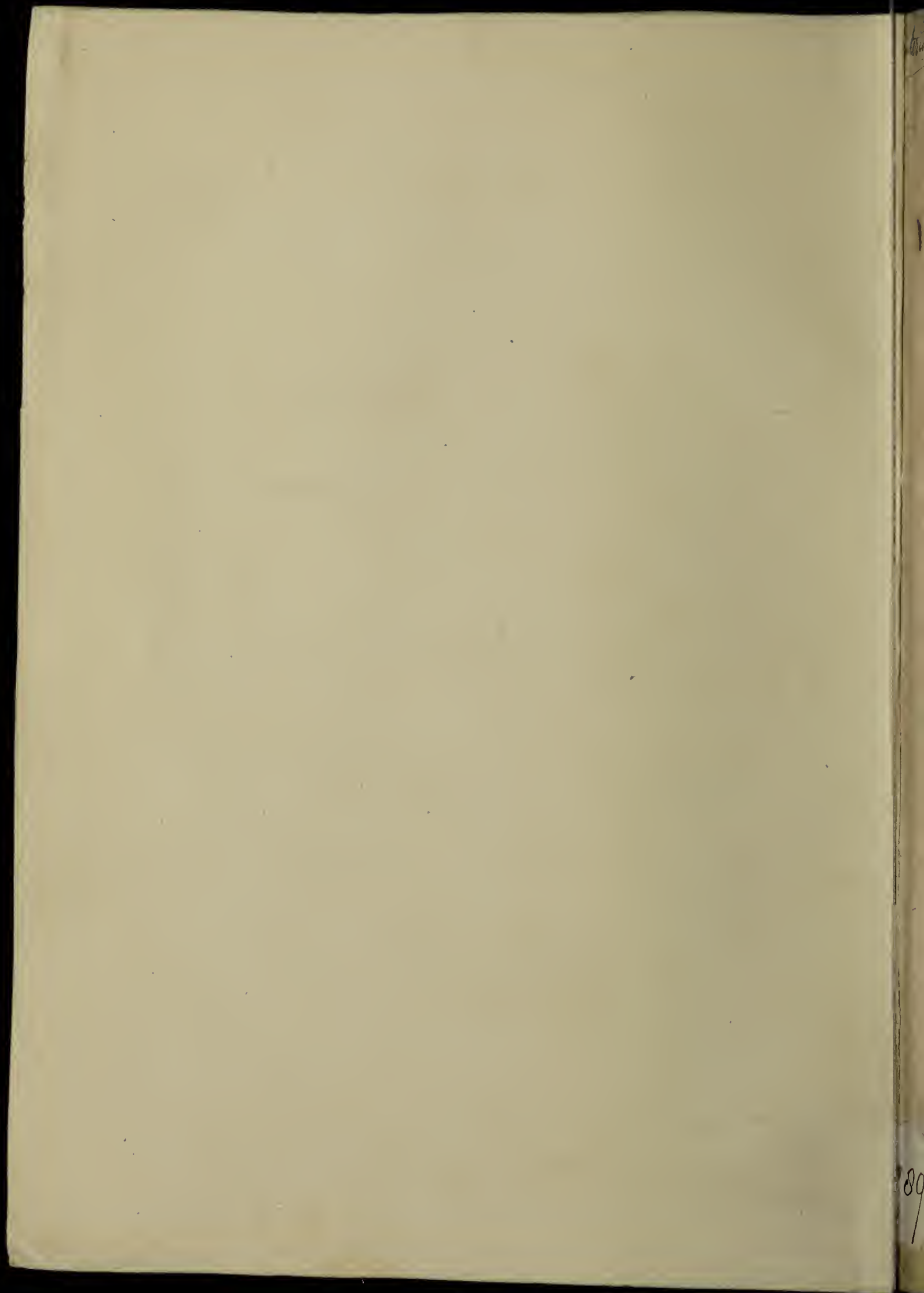


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and for l. A 6520

WATCH-MAN FOR THE PEST.

TEACHING

The true Rules of Preservation from
the Pestilent Contagion, at this time feare-
fully over-flowing this famous Cittie
of L O N D O N.

COLLECTED

Out of the best Authors, mixed with
auncient experience, and moulded into
a New and most plaine Method;

BY

STEVEN BRADVVELL
of London, Physition.
1 6 2 5.



L O N D O N

Printed by John Dawson for George Vincent, and
are to be sold at Pauls-gate at the signe
of the Crosse-eyes. 1 6 2 5.

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To the Reader.



IPPOCRATES saith, That good Physitians doe applie themselves to the present Time, and to take hold of the Occasion. The present Time (good Reader) is Woefull, & the Occasion, Dangerous: I know it was not his mea-

*Li. de Pro-
bitate Me-
dici boni, ad
tempus appo-
siti sunt, ad
occasionem
eripiendum
accommodati.*

ning that we should onely grieve for the first, and flee from the latter, but to lend our assistance to the necessitie of the Times calamitie. I haue but little water to draw, yet would I gladly bring my bucket full to the quenching of this contagious flame; and if it be but kindly regarded; I am friendly rewarded: for I professe, not affectation, but true affection; not a hope of prayse, but a heart of pittie, draws me (or rather driues me) to offer my counsell in this case. LONDON is my Mother; in her wombe had I both Birth and Breeding. What Sonne can see his Mother woefully afflicted, dangerously sicke, and desperately forsaken; but he must needs weepe for her teares, labour her recovery, and lend a hand (at least) to hold her vp? I may not take vpon me to cure the Sicke, because I meddle not with the Sicknesse (for to practise on

the *Plague* now, would proue a plague to my Practise hereafter) but I must labour to preferue the sound; because by profession I am a Physition. Therefore I call this Booke, *A Watch-man for the Pest*, because it doth onely (as if it were a Warder) stand at the dore without, and deliver things necessary for preservation to those within; but neither enters the infected house, nor meddles with the Cure of the Contagious. I expect from diverse conceits diverse Censures of this Booke. It is too long, too short, too solid, too idle, too full, too slender; and I know not what. Yet I hope the judicious will vouchsafe it the reading; and the wise, the observing: as for the rest, I will neither favour the Frivolous, feare the Envious, nor flatter the Curious. I know though *Hercules* labour his heart out, he shall not be able to appease a *Iuno*, nor please an *Eurystheus*. Therefore if I be not relished, I shall thinke the mouth is out of taste, since there is scarce a word, but I can proue his worth from good Authoritie. If I be gratefull to thy palate (good Reader) I will not be vngratefull to thy person; But if ever thou wilt vse me, thou shalt finde me

From my Study in *Mugwell-street*.

July 18. 1625.

Ready to my power

to do thee any pleasure,

STEPHEN BRADVELL.



I

A

WATCH-MAN FOR THE PEST.



VLLY (whose Method was as *Proëmium* pleasing as his Matter) sets this downe as a savoury Maxime in Method; *Omnis quæ à ratione suscipitur de aliqua re institutio, debet à Definitione proficisci, ut intelligatur quid sit id de quo disputatur. l. i. de Officijs.* To follow him therefore, though (but as *Ascanius* followed his Father *Aneas*) *non passibus aquis*; Him, I say, whom hardly any hath happened to goe along with foote by foote in fluent sweetnelle: I will begin this Discourse with the *Definition* of the *Pest*; And while I lay open the severall points of the *Definition*, I will discover the *Causes*, the *Kinde* and *Qualities*, and the *Signes* and *Symptomes* of it. And withall (in their severall places) I will lay downe the *Rules of Preservation*, with good Medicines; whereby the further spreading of the pestilent Infection may (by Gods blessing) be prevented.

¶ The Definition.

The Name. *The Plague, is a popular Disease:*
The Causes. *sent immediatly from God; wrought by the Constellations of the Heavens, the Corruption of the Aire, and the Disorder of Mans Diet:*
The Qualities. *At the first striking to the Heart, is Venemous, Deadly, and Infectious:*
The Symptoms and Signes. *And for the most part accompanied with a Feavor; As also with Spots called Gods-Tokens, or with a Blayne, or Botch, or Carbuncle.*

The Name. This word *Plague*; in Latine *Pestis*; in Greeke *Λοιμός*: signifieth a deadly fretting. *Λοιμός* being the same with *Λείψος*, à *λείπω*, quod efficiat defectum hominum; or *Λοιγός* *Perniciēs*, seu *exitium*. Hippocrates giues it a stile of distinction, calling it *νόσος επιδημιας*, *Morbus communis*: a common or Popular Disease. That it is a Disease, needeth no prooffe at all, since it manifestly affecteth the body contrary to nature, and hurteth the actions thereof. That it is Popular is also apparent, in this, that when it once entreth into a Countrey, Cittie, or Towne; it over-runneth the same like a torrent, and few escape at least a scratching with it, if they be not deeply bitten by it: yea more are stricken and flaine by it.

it, many times (especially in the place where it hath gotten full strength) then of all kindes of diseases else what-soever. And so much for his Title.

Now, That *It is immediately sent from God*, it is evident by many proofes of holy Scripture. As *Dent. 28. 21.* and in the same Chapter at the 22. verse, he saith; *The Lord shall smite thee with a Feavor, and with a Consumption, with an Inflammation, and with an extreame burning.* In which words are expressed the painfull Symptoms of the *Plague*: viz. a *Feavor*, (which I shall proue hereafter) a *Consumption* (which being vnderstood of *Calor naturalis*, the heat and life of nature, is apparent) an *Inflammation*, by which the swelling called the *Botch* is signified; and by an *extreame Burning*, the deadly *Carbuncle* is liuely described. If we desire examples; the *Botch* is plainly specified in the plague of *Pharaoh* and his servants; *Exod. 9. Chap. 10. and 11. verses*, and in the Sicknesse of *Hezekiah*, *Isaiah 38. 21.*

The first and principall cause is God.

Seeing then the All-mightie God of Heaven and Earth in wrath & justice sendeth this *Plague* vpon vs, let vs know that as the *Triacle* for our *bodies* is consecrated of the flesh of earthly Serpents: so the *Triacle* for our *soules* must be made of the blood of that brasen Serpent, which was lifted vpon the Crosse for our sinnes. Let every man be to his owne soule and familie an *Aaron* to take with speed his Censor of *Repentance*; fill it with fire from the Altar (*of the exceeding great and precious promises of God in Christ. 2 Pet. 1. 4.*) and put the Incense of faithfull Prayer thereon; and runne quickly and make an atonement: for there is wrath gone out from the Lord; the *Plague* is begun.

The way of Cure.

Somtimes the *Constellations of the Heavens* are the second cause by which God worketh and bringeth these Iudgements on men. For Astrologers are of opinion, that if *Saturn* and *Mars* haue dominion (especially vnder *Aries*, *Sagittarius*, and *Capricornus*) the *Pestilence* is shortly to be expected. Or if those two (the most maleuolent) be in opposition to the gentle Planet *Iupiter*; the effect of that opposition is the *Plague*. As the Poet singeth:

The influence of the Starres, the second cause.

Cælitus

*Coelitus imbuitur tabo diffatilis aura,
Mars quando obycitur Falcitenensq, Iovi.*

I know there be many learned men that thinke the starres because they are good and pure creatures, can bring forth no evill, nor impure effects: And amongst these *Valeriola* (in *Append. ad loc. com. cap. 2.*) thinks he hath so absolutely satisfied the point, that no obiection may ever be made more: yet I am of *Mercurialis* his opinion, that though of themselves primarily they doe no evill; yet accidentally, they may and doe.

For the Sunne of it selfe being the purest of them all by drawing the vapours out of dunghills and other corrupt things, causeth a noysome stench by accident. But I intend not this Treatise for disputation.

The cure of
this Cause, is
the same with
the former.

If the *Starres* be pestilently bent against vs; neither Arts, nor Armes; perfumes, nor prayers, can prevaile with them, who haue neither pittie nor sense, nor power to alter their appointed motion. But He that commandeth their course, and altereth them at his pleasure; He that made the *Sunne* and *Moone* stand still for *Iosuah*: yea, drew the *Sunne* backe ten degrees for *Hezekiah*, and caused the *Starres* to fight in their courses against *Sisera*. He is able both to hinder and heale all Infections can arise from their Influences. The cure of this cause (therefore) is the same with the former.

The Corrup-
tion of the
Aire, the third
cause.

The third cause of the *Pestilence*, is; *The corruption of the Aire*. Which corruption ariseth as well from sublinarie accidents, as from the Influences of the *Starres*. For noysome vapours arising from filthy sincks, stincking sewers, channels, gutters, privies, sluttish corners, dunghills, and vncast ditches; as also the mists and fogs that commonly arise out of fens, moores, mines, and standing lakes; doe greatly corrupt the Aire: and in like manner the lying of dead rotting carrions in channels, ditches, and dunghills; cause a contagious Aire. As the *Poet* affirmeth:

Corpora foeda iacent, vitiantur odoribus aura.

And

for the Pest.

5

And even without these vapours, the *Aire* sometimes is corrupted by the vnseasonablenesse of the weather, *Quum tempestiva intempestive redduntur*, as sayth *Hippocrates*: when the weather is vnseasonable for the season of the yeare; being hot when it should be cold; moyst when it should be drie; and contrarily. These preposterous orders, or rather disorders in the constitution of the *Aire*, render it vnwholesome, and infectious. And this is caused chiefly by the *Aspects* of the *Planets*, and many times also by vnwholesome *Windes*; as especially the *South winde*, who (being of temperature moyst and warme) fills the *Aire* with such a corrupt qualitie, as is soone turned into putrefaction, and many times doth easily transport a contagion from one coast to another.

The *Aire* is corrupted by the windes and weather.

Now for the *Temperature* of the *Aire*, the whole streame of opinions runneth vpon hot and moyst, as the fittest matter for infection, because most apt to putrefaction. So *Hippocrates* (in the second of his *Epidem.*) saith, that in *Cranon a Cittie of Theſſalie*, there arose putrid *Ulcers*, *Pustuls*, and *Carbuncles*; through the hot and moyst constitution of the *Aire*. And the same he vrgeth againe in the third Booke of the same Treatise. And *Galen* in 1. de *Temperam.* cap. 4. affirmeth, that the hot and moyst constitution of the *aire* doth most of all breed pestilent Diseases. And from these a multitude of later Writers haue learned to speak the same thing. But for all this we know that the hot and dry weather also may cause a pestilent *Aire*. And so saith *Auenzoar* in his third booke, third tract. and 1. chap. And *Titus Livius* in li. primo, decad. 4. recordeth that *Rome* was once infected with the *Plague* by a hot and drie distemper of the *Aire*. And wee cannot forget what a hot & dry parching Summer we had this last yeare; most fit to be the vnfortunate forerunner of this yeares pestilence; which now being seconded with such abundance of moyst weather all this Spring and Summer hitherto; we may well doubt that a deluge of destruction is comming vpon vs.

What Constitution of the *Aire* is most Contagious.

Hence we may see the misery of man, that (be the *Aire* The necessitie never of the *Aire*.

never so corrupt) he must draw it in with his breath continually, for without it we cannot liue a moment: for as meate and drinke are the nourishments of our bodies, so is the Aire the nourishment of our Spirits: As therefore by corrupt meats our bodies are corrupted and diseased; so by corrupt Aire our Spirits are easily infected, and soone extinguished. Therefore we haue great cause to take heed that the Aire we draw be pure and wholesome.

And this may be effected two wayes: either by flying into a good, or by purifying the euill Aire.

The Cure of
this Cause.

Flight.

The surest way to safetie is to flie from the *impure* into a *pure Aire*. These therefore (that haue meanes, and no speciall Calling to hinder them) doe well to take hold of this counsell. Which 1. *Nature* teacheth in giving Man two legs, as well as two armes, that if his enemy be too fierce for resistance, he may escape by running. Now *Nature* hath no worle enemy then *Death*; nor *Death* a better friend then the *Plague*. Secondly, the holy *Scripture* teacheth it. *Ezekiel 7.* the latter part of the 15. verse. *Come my people enter into thy secret place, shut thy doores about thee, hide thy selfe as it were for a season, untill the indignation be over past.* So *Pro. 22. 3.* *The prudent man foreseeth the plague, and hideth himselfe.* And *David* was this *Prudent man*, for (*1 Chron. 20. last*) he durst not goe to the *Tabernacle* to offer at *Gibeon*, because he feared the sword of the *Angell*. And thirdly, *Physicke* adviseth it. For *Hippocrates*, the *Prince of Physitions* (in his Booke de *Natura humana*) counselleth it in these words; *Providendum est ut quam paucissimus Aeris influxus corpus ingrediatur, et ut ille ipse quam peregrinissimus existat: Regionum etiam locos, in quibus morbus consistit, quantum eius fieri potest permutare oportet.* By which he intendeth that a man must be carefull to let into his body as little Aire as can be possibly; and that that Aire which he doth entertaine, be a stranger to the Infected. And this he interpreteth in the clause following, where he saith, He must (as farre as he may) change the place of the Region in which the Sicknesse raigneth, for some other that is free from it. And this is that which is meant

meant by *Citò*, *Longè*, and *Tardè*. Which *Iordanus* calleth an *Antidote* made of three *Adverbs*: and thus versifieth vpon them.

Hæc tria tabificam pellunt Adverbia Pestem:

Mox, longè, Tardè; cede, recede, redi.

I will be bold a little to Comment vpon these words, in this wise.

Fly with speed from the infected place, lest by a little lingering, that infection (which you would leaue behinde you) goe along with you. And nothing can be more dangerous then for one to trauaile with his humors already corrupted by an infected *Aire*. For with the motion of his body, those humors are stirred, disturbed, and heat; which causeth them to putrefie presently: by which putrefaction of the humors, the vitall Spirits are instantly enflamed and infected, and life it selfe soone extinguished. Besides that, in their going forth, before they are gotten beyond the limits of the euill aire; in the labouring of their body, they fetch their breath oftener and deeper then at other times; whereby they draw in a greater quantitie of the corrupt *Aire* to minister more matter to the putrefaction begun. Therefore flie quickly, and in flying goe softly, till you be quite out of the contagious *Aire*.

Citò Cede.

And flie not a little way, but many miles of, whither there is no probabilitie of common trading, or recourse of people from the place forsaken: and where there are high hills betwixt you and the infected coast; which may breake of those blasts of wind that would at somtimes blow that corrupted *Aire* from thence vpon you. Moreover, if you be able, choose your habitation well and healthfully situated.

Longè recede.

A house is well situated that stands on high ground, farre from fennes, moores, marshes, and mines: having the doores and windows opening to the *North* and *East*; not to the *West*, for that is not wholesome; nor (by any meanes)

Choice of habitation.

How to let in
fresh Aire.

to the *South*, for that being hot and moyst, is most subiect to contagion in sickly times. Let the house be large, and the roomes many and spacious. In hot weather, open those windows that are toward the *North*; in cold, those that are to the *East*. If there be doores or windows toward the other coasts, keepe them for the most part very close shut. In the night, leaue no window open at all. If the weather be moyst, open your windows toward the good coasts two houres after Sunne-rising, and let them not stand open about two houres space: and so againe, for two houres before Sunne-set.

Tardè redi.

Lastly, be not hasty to returne, so soone as you heare that the heat of the Contagion is abated; but keepe away as long as any signe of the Sicknesse remaineth; taking this for a sure rule, That it is lesse danger to tarry still in the infected *Aire*, then to come into it from that which is pure and wholesome: for a fresh commmer is aptest to catch the least contagion, and the very reliques of infection are sufficient to kill him. Learne therefore of the *Wolues* of *Thracia*, who in Winter, when the rivers are covered with ice, will not venter over for their prey (though they be never so hungry) till they haue layd their eare close to the ice; then if they heare no noyse of water vnder it, they know the ice is thicke enough to beare them, and over they goe; otherwise not. Let the space of three moneths passe vpon the last infected person in that quarter whither you desire to resort: and let the house all that time (and all the stuffe therein) be thoroughly well aired, and perfumed before you returne. For the infection will cleaue to the walles and stuffe a long time, and will hardly be purged out of them: especially garments and bedding, if they haue beene vsed by the sicke of the Plague. Woolen cloaths will retaine the infection three or foure yeares, except they be well and thoroughly aired. Blankets, Coverlets, and Ruggs must haue much airing before they may be trusted. Furies also retaine it long, and it is hardly gotten out of them; as appeareth by a story which *Pracastorius* telleth of a Furred Gowne that was the death

death of five and twentie men in *Verona*, in the yeare 1511. who one after the other wore it, thinking they had still aired it sufficiently. Featherbeds will remaine seaven yeares infected, if *Alexander Benedictus* may be beleevd; and these are best to be purged by opening the Tikes, and spreading the feathers abroad very thin, perfuming them very often, and ever as they are airing, let them be turned with staues or stickes; and let this be so done for many dayes together. As for Matresses, Mats, and such like, it is best that they be burnt, for that is the surest way to free them from infection.

But now, Some men cannot, and some must not flee. Some through povertie, and want of friends in the Countrey; or by reason of the dependance of their living vpon the Towne infected, cannot leaue it. Others whose calling and learning hath set them apart for the common good, must not goe. As *Maiesrates* and other officers who are called to see the peace and good orders kept. *Ministers* that haue pastorall Charges, and are commanded of G O D to preach in season and out of season, and to administer the Sacraments to those which are able to repaire to the church. Also *Physitians*, *Chyrurgians*, *Apothecaries*, *Midwives*, *Keepers*, and *Searchers*, whose callings are to be helpfull to the sicke and weake (though not of the Plague, yet of other griefes) they ought (at least a convenient number of them, for the number of people remaining) to tarry and follow those Christian employments which they haue vndertaken, not for their owne benefit only, but for the Commonwealth chiefly.

Who must not flee.

Such therefore as must tarry, let them obserue these rules following.

First, flee from company, and be contented to liue as solitarily as your calling and buisinesse will giue leaue. Let those that come to speake with you, come no nearer you then they must needs; and if you stand to talke with another, be distant from him the space of two yards. But if you suspect the party to haue the infection, let the space of foure yards at the least part you. Let the sound man be carefull

How those that tarry are to order themselves.

also to giue the other the winde ; that is, so to stand that the winde may blow from the sound to the suspected, and not contrarily : and let the sound man turne away his face from him, holding and champing also some fit thing in his mouth, and smelling to some odour all the while he is in discourse with the other, or neare vnto him : (which things in particular I will prescribe hereafter.) Shunne all places that are moyst and wet. In Summer keepe you temperate, but alwayes drie : in Winter keepe warme, and as much as you can, neare the fire. At all times avoyd all close alleys and lanes (especially to lodge in them) or neare common sewers, ditches, or such like noysome places. And keepe out of crowds and assemblies of people as much as you may. Dwell not in an house that is peltred with much company in little roome. It is good also for those that are able, to shift beds, and chambers often, airing them every day.

When the Aire is cloudy, thicke, moyst or misty, goe not forth but vpon necessitie; and in such weather, keepe the doores and windows shut. Walke not abroad in the morning (if you can choose) till two houres after Sunne rising; nor at all after Sunne-set, vnlesse vrgent occasion enforce. And in the heat of the Sunne in Summer (especially about noone) tarry not abroad; neither sit, stand, nor walke in the heat of the same. In the full of the Moone, goe not forth in the night, and keepe your head somthing warmer at that time then at other times. Keepe moderation betweene heate and cold in your lodging and bedding. Last of all, whatsoever you receiue from the hands of another (especially if suspected) touch it not before it haue bene cleansed, by boyling, or at least by washing in warme water; if it may not spoyle or deface the thing: otherwise, aire and perfume it well. And thus much for flying into a pure Aire.

For then is the braine more full of excrementitious humors, & the whole bodie aboundeth more with moysture; therefore more apt to entertaine putrefaction. Purging of the impure Aire.

Now we are to *purifie the putrified Aire*. And herein first I must distinguish *Aire into two kindes*, viz. *Generall* and *Speciall*. By *Aire generall*, I meane the whole open *Aire* of the *Region*. By *Speciall*, I intend, either that which is *enclosed in houses;*

for the Pest.

houses; or that which is immediately next the person of every one, for the space of some few yards compasse round about the Body, whether within doores or without, wheresoever it goeth or abideth.

And first for the generall Aire of the Region. That is to Purging of the Generall Aire.
be purged and rectified, first by cleane sweeping and washing of the streets, lanes, courts, allyes and other wayes and passages of the Cittie; leaving in them no durtie puddles, dunghills, or dead carrions. Also by often casting out the mudde of the Towne ditches, and other standing waters. Every morning and euening sweep cleane the streets before every mans doore: Wash downe the channells to keepe them sweet. But I like not that slabbering of the pavement before the house, which I see many vse in moyst wether; for it increaseth the dampishnesse of the Aire: except it be before the stalls of Butchers and Cookes: or except the durt can no other-wise be purged away; and then let it be swept drie againe except the Sunne doe shine so cleare and hot, that it is likely to be soone dried thereby.

But indeed there is no way of purging the Aire like to the making of Fires in the streets: so it be done with good discretion; that is, In the evenings; when the weather is moyst; and not foultry hot. We read that Hippocrates freed the Cittie of Cranon (before mentioned) and Athens also (as Galen testifieth li. 1. de Theriaca ad Pisonem cap. 16.) by making great bonfires, & burning sweet odours and costly oyntments in them. Aetius also (li. 5. cap. 94.) reports the like to haue been done by Acro Agrigentinus, whereby he delivered the greatest part of Greece from the Pestilence.

Some Physicians that they may be singular, invent strange wayes by themselves to purifie the Aire. As Cardan persuades to burne leather, or any thing that smells strong though never so stinking; But for my part I am of opinion with Rodericu à Castro, and Laurentius Ioubertus, that stinking finells cannot make a wholesome purgation of the Aire. Therefore I leaue his conceite to accompany that of Alexander

Strang counsels of Some learned Physicians.

ander *Benedictus*, who would haue the *dogs* that are killed, to be strewed in the streets, that the vapours of their putrefying carcases, might expell the venom of the putrefied Aire. With which may also be exploded *Auerroës* his potion of urine, which he esteemes an excellent Antidote: I thinke that which is odious to the nostrills, by which way aliment is conveyed to the Spirits: And that which is noysome to the stomach, by which nourishment is brought to the Body; can be no Cordiall. But for the purging of the Aire, *Rodericus à Castro* hath another way, and that easy and cheap (if it be as good.) He affirmeth that it was wont to be much vsed in *Spayne* in pestilent times: and that is, to drive a great drone of Oxen or Kine through all the streets every day; that their sweet wholsome breath may cleanse the impure Aire. It is true, that the breath of those Cattell are very sweet and wholsome: But it is to be doubted, that the impure Aire being much more in quantity then their breath, will sooner infect them, then they purifie it; which if it doe, then surely all their flesh will proue but vnhol-some meat, and may infect more bodies after they haue bene at the Butchers; then they haue purified streets while they went before the drovers. But the *Spainards* eate so little *Beefe*, as they needed the lesse to feare such poysoning.

The Authors
opinion.

Now for my opinion what way is best to purge the *Generall Aire of the Region*. I must needs say that of *Hippocrates* (before mentioned) is the best, but too costly to be received of our Cittizens. Therefore I would advise that *Muskets* and such like peeces might be discharged in every street, lane, and corner of the Cittie every morning, and every euening. This way (in hot weather) doth not enflame so much as bonafiers doe by their continued heat, but purifie as much, or rather more. For by the blow, the Aire is first forcibly moued, shaken, devided and attenuated, and so prepared for purification; & then immediatly (by the heat of the fire) purified: and that kinde of fire purgeth it better then others, for (by reason of the *Sulphur* and *Sault-Peter*)

peeter) it is exceeding drying; and very wholesome. And that this opinion is not any conceit of mine owne; let those that will, Read *Levinus Lemnius de Occultis Naturæ Miraculis*, or *Crato in Consilio* 275. Or *Raymundus Mindererus li. de Pestilentia cap. 20.* The Heathens could be at great cost in contagious times; as appeares by the precious odours and sweet oynments that *Hippocrates* consumed in the fires for those Citties before mentioned. Why may not *Wee* be at a lesser cost, for the safety of a greater Cittie. *GOD* is nearer to vs, then he was to them; we haue his promises to keepe us in all our wayes; and to prosper our handy workes; they had no such comforts to rest vpon; Yet they endeoured and obtained: wee obtaine not, onely because we endeavour not.

lib. 2. cap. 10.

And now I come to the Fourth Cause of the Pestilence, which is

The Disorder of Mans Diet.

In the name of *Diet* are included six things, wherein a man ought always to be moderate and regular. Diet in six Poynts.

1. *The Aire*, and I mean the *Speciall Aire*.
2. *Meate*, and *Drinck*.
3. *Repletion*, and *Evacuation*.
4. *Exercise*, and *Rest*.
5. *Sleepe*, and *Watching*.
6. *Passions of the Minde*.

These are the six Strings of *Apollos Violl*, wherein consisteth the whole harmonie of health. If these be in tune, the Body is sound; but if any of these, be either too high wrested, or too much slackened (that is, immoderately vsed) then is the Body put out of tune, and made subiect to any sicknelle. As one saith well, who hath thus composed those six points, in these two verses.

Aër, Esca, Quies, Repletio, Gaudia, Somnus:
Hac moderata iuuant, immoderata nocent.

C

Let

Let every man (therefore) be carefull in these things, and if his owne skill be not sufficient to teach him what is temperance ; let him observe these rules following.

First for the Aire.

The Disorders in the Point of Aire.

The Disorders of Diet in respect of *Aire*, or ill choyce of habitation ; walking, running or riding at vnseasonable times, as in fogs, mists, dewe, rayne &c. And in vnhol-some places, such as haue bene reckoned already : as also in drawing into the Body too much of such *Aire* as is *Pestilent* and contagious.

The Cure of the Speciall Aire in Houses.

To cure *this point of Diet*, we must proceede in purging *the Anc* ; and hauing done with the generall, let vs now goe to purifie *the Speciall*, and first of all *that which is inclo-sed within the House*.

Let every roome be kept continually very cleane; leaue no fluttish corners ; let no water stand in any vessell so long as to putrifie, which in a corrupt *Aire* (especially in hot weather) it will soone doe. Cleanse all your vessels often ; wash those roomes that are in continuall vse (both floores and wainscoting) every morning ; and (those which are able, wash the Windows, Tables, Cupboards, Stooles, Benches, and all wainscotings, in summer with rose-water, and vinegar : and in winter with the Decoction of Rew, Worme-wood, Balme, &c. And after these are washed, wipe them allwayes drie againe : (for as I said before of slabbering the streets ; so, much more vnhol-some is it to leaue the roomes of the house wet) & ha-uing wiped them as drie as you can, *aire* them also presently with fire. A pan of fire set on the floore in the midst of the roome is the best & quickest way of aireing it. In the meane time let the windows and doores be shut. But obserue this : Enter not into the roome, (at least to tarry) till it be aired, and the fier taken away : because then the heat and moyf-ture are buisily working together, which for the time of working (till the heat haue prevailed) is vnhol-some. And if you must needs goe in, during that time ; make hast out againe ; and set the doore wide open while you tarrie ; for such vapours kept close, haue suddenly depriued some of life

Observation.

life, before they haue felt themselves offended: as *Skenckius* (in his observ. li. 2. De Partibus vitalibus: observ. xix.) proveth by diuerse examples. And I could name some also of mine owne knowledge, if need were. Moreover while these roomes are thus airing, you may cast into these fiers, in Cold weather; *Iuniper*, both the wood and the berries; *Pitch*, *Turpentine*, *Franchencense*, *Storax*, *Beniamin*, *Oken-leaves*, *Bay-leaves*, &c. Also at such a season, you may strew your windows, shelues, & ledges; with *Balme*, *Mints*, *Lavender*, *Worme-wood*, *Rew*; and such like warming smells. And if the heat of them offend, steep them in *Vineager* six houres, and then strew them as before.

If you must needs be in the rome, let the fire be in the chimney.

Airing in Cold weather.

In hot weather. Take a tile, or a fier-shovell heated hot, and poure into it an equall quantitie of whitemine-vineager and *Rose-water* wherein a little camphor hath been dissolved, & with this perfume the roomes. At such a time likewise, strew the roomes with *Primroses*, *Rose-leaves*, *Violets*, or some such coole or temperate smelling hearbs, as the season will afford.

In Hot weather.

In temperate weather, *Rosemary* and *Bay-leaves*, in *Rosewater*, heated in a perfuming pot is very sufficient. Or take *Pitch*, *Tarre*, *Turpentine*, *Rosin*, of each a like quantitie, melt them together on the fier, and to every pound put in a pinte of vineager. Boyle them to the consumption of the vineager. Burne some of this daily at all seasons, and in all weathets. And if you adde to it the wood of *Iuniper* made into powder: It will bee excellent.

In temperate weather.

If any vault or vnsauory sincke be so neere as to offend any roome of the house: Aire that roome most, and vse it least.

The other kinde of Speciall Aire is sayd to be that which is immediatly next to the person of every one.

Cure of Speciall Aire about the Body.

This is to be purged Foure wayes,

1. By things held in the mouth.
2. By odours held to the nose.
3. By Apparell,
4. By Amulets.

Things held
in the mouth:

For the first. Of things held in the mouth, some be Simple, and some Compound.

Simple, are *Cloues*, *Citron pills*, *Roots of Tormentill*, *Angelica*, *Zedoarie*, and such like.

Compound, are such as these following.

Take of *London Triacle* halfe an ounce; mix it with the *musculage of Gumme*, *Dragagant* & *Rose water*, and a little *sugar*. So make it up into *Rowles* or *Lozenges*, hold one in your mouth; and let it dissolue therein, all the while you are neare any place or person suspected to be infected.

You may also, hold *Mithridate* in your mouth, if the heat offend you not.

But a peece of a *Citron pill* alone is best of all in sommer; And in winter, a slice of *Angelica roote*.

Likewise generally at all seasons *Iuniper berres* steeped all night in *whit-wine Vineager*. Or *Cloues* steeped in *Rose vineager*.

And in like manner may you steep slices of the *Roots of Angelica*, *Enulacampane*, *Zedoarie*, *Tormentill* &c. In *Rose-water* and *vineager*; for they are too hot of themselves.

And for those that haue cold stomachs, *greene Ginger* is exceeding good.

Odours, Simple.

Secondly. *Odours* that are to be carryed in the hand and held to the nose, are also Simple and Compound.

Simple, are *Balme*, *Mints*, *Rue*, *Worm-wood*, *Penniroyal*, *Myrtles*, *Laender*, &c.

But these hot hearbs are not fit for any but cold and flegmaticke complexions to vse them Simply and alone. And it is a strange thing to see how all sorts of people play the fooles with their owne noses; all carrying *Worm-wood*, and thrusting it vp into their nostrills. Wherein ten doe themselves iniurie, for one that doth good. For though they perceiue not the danger presently; yet it must needs inflame their braine: which being over heat, will send downe such iuices to the heart, as shall inflame that also, and so bring them into a burning Feauor, which is the high way to that Sicknes they most desire to shunne. For the

the Brayne is the continuall spring that cooles the heart; which office if it performe not; the heart will soone over heat it selfe: how much more will it be over heat then when that which should temper it bringeth distemper to it? But people will be so skilfull, that they thinke they need aske no counsell in these matters: but like a flocke of sheep leape one after another, they neither know whether nor wherefore.

It is good therefore to take the inices of such hearbs as these and mix them with Rose-water and vineager, and so carrie a sponge, or handkercheif dipped therein. And obserue this.

Allwayes mix cold smells with hot; and (even for cold constitutions also.) Let the cold odours be most prædominat: for the greatest danger is in over heating. For hot things though they purge the Aire, yet they inflame the Bloud and humors. Therefore temper them according to the constitution of the body and weather. Let them likewise be something Sweet. For vnSauory smells doe dissolve the Spirits, and weaken the faculties. It is a sure rule, that those things which nature abhoreth, will alwayes hurt her, but neuer help her: except it be to euacuate in some case of repletion only.

Now for Compound Odours.

Take of London Triacle halfe an ounce, Vineager an ounce, Rose-water two ounces. Mixe them together till the Triacle be well dissolved.

Compound
Odours.

Then dip a peece of a Sponge in this liquor; and carry it in some little box peirced full of holes, to smell through.

Or, Take liquid Storax, wash it well in Wine-vineager and Rosewater, wherein some Camphor hath beene dissolved. Then mix with it, of the powder of Cloues, and yellow Sanders, as much as will make it thick like Tarre; carrie it in some Sevit or Pomander-box.

As for Pomanders; which are the best, both for hand-some carriage and continuance of sent. If any will resort to me, I will fit them at diuers prices.

To wash the
face.

Furthermore, It is good also to wash the face, mouth, and nostrills often with strong *Vineager*, *Rose-water* and a little *Wine*, wherein hath bene steeped (for six houres together) some thin shavings of *Zedoarie* or *Angelica*, or *Tormentill* roots.

The poore people may wash them with *Faire water* and *Vineager*, and the iuice of *Rue*.

Apparell.

Thirdly. *Apparell* is to be a defence against the infectious *Aire*. Which becommeth so, by being well made, and well kept.

To the well making of garments in this respect, there goe two points; *the Stuffle*, and *the Fashion*. For *the Stuffle*, all *woolen cloth* would be avoided, because it retaineth the infection long: *Buffe* also, *Shamoys*, and such kinds of leather are naught, because they (through their sponginess) doe draw and keep it much more then other wearings: *Feathers* likewise and *Fans*, being the most needlesse ornaments, should now be layd aside, for they are also of a nature that retaineth infection long: and so are all kinde of *Furrs*; therefore weare none of these if you may choose. But if your purse will serue, buy *Grograms*, *Chamolets*, &c. Such as may be waired: for the watering of stuffles through their gumminesse, doth best exclude the *Aire* from entring or taking vp any logging in the stuffs so dressed. And let the doublets & hose be lined rather with *Linnen* then *Fustian*, because the wooliness of *Fustian* is of kin to the other already found fault with-all. As for *filkes*, as *Grograms*, *Taffaties*, *Sattins*, they are also very good, but *Veluets*, *Plush*, *Shag* and such like are not so good. Let them be also fitted with linings according to the weather, that they occasion not the Body to sweat through heat, to bee tired with waight, nor to catch cold with thinnesse. For these inconveniences may be occasions of much harme; But taking of cold is the most dangerous of all; for there vpon follow putrid Feauors: and all of them are friends to the Plague. For the Fashion, avoyd much *Quiltings*, and *stuffing with Bombast* and *Haire*, for into such things the infected *Aire* will easily get, and hardly forsake them.

Women

Women vsually haue Whale-bone bodies which are as good armour as any other. Let the greatest care be to guard the vitall parts : But withall there must be some care of all the body : which to guard the better, it is good to weare *long Cloakes* of such watered stufes as I haue mentioned; which being outermost, excludeth well the outward Aire while one is abroad; and when one is come home, they may be layd by, till they haue beene aired. But for *Physicians* and *Chyrurgians*, and such as come among the sicke: it is good for them to haue *long Gownes* of such stufes; which as loone as they come forth of the sicke Chambers, they may throw off to be aired. And so much for the *Well-making*. Now for the *Well-keeping* of *Garments*; this is done by keeping them cleane and sweet. To keepe them cleane, requires *varietie* and *often shifting*. To keepe them sweet is required much *airing* and *perfuming*. As when you put them on, or lay them by, and that according to the Weather.

As in cold Weather.

Take *Iuniper* slices, *Iuniper* berries bruised; *Rosemarie*, *Bay-leaves*, and *Wormwood* cut small; and *Franckincense* grossely powdered.

Perfumes for
Apparell.

Burne them together on a chafing dish of coales, and so perfume your Cloaths.

In hot Weather.

Take dried *Rose-leaves* steeped in *Rose water*, wherein *Camphor* hath been dissolved, and adde to it a little vineager.

Vpon a hot fire-shouell make a fume: and perfume your apparell.

In temperate Times.

Take *Iuniper* berries, gum *Dragagant*, and *Franckincense*, all grossely powdered; of each a like quantitie. Steepe them in vineager and *Rose-water*, six houres.

Then spread the same on a hot tile or fire-shouell, and perfume your Cloaths therewith.

Fourthly, *Amulets*, are things made to hang about the necke, to touch the naked skin next the heart. These are of some with a kinde of superstition esteemed. But though

Amulets.

Carpus

Carpus the *Chirurgian* of *Bononia* perswaded himselfe and others, that he was preserved from the *Plague* by wearing *Arsenicke* in a clout vpon the region of the heart; yet many in *London* haue died of the *Plague* with those bables about them: and as for *Arsenicke* and other such poysonous stuffe, *Dr. Herring.* I could speake enough against them; but a learned *Dr* of *Physicke* hath saued me that labour. But for some cordiall things; I will for the Readers satisfaction giue a taste of them. They may be of two sorts, *Simple*, and *Compounded*. *Simple*, as *Vnicornes horne*, *Bezoar stone*, (which is the best of all, if a man can get it) the *Hiacinth* also and *Smaragdus*, and *such like*; but how the influence of such stones may be conveyed out of their hard bodies to the heart, is hard for me to vnderstand. The former are more likely; for *Galen* reports (*li. 6. de Simp. Medic. facult.*) that he cured a boy of the *Falling-sicknesse*, by hanging a *Peonie roote* about his necke. Yet I thinke he could never say so but that once: Therefore I would wish none to put any confidence in such disputable things. Nevertheless, since I haue divided them into *Simple* and *Compounded*; I will giue you a *Composition*, which may be vsed in stead of an *Amulet*, and that to good purpose.

A good Quilt
to be vsed in
stead of an
Amulet.

Take the leaues of red *Roses* dried, two drams, all the *Sanders*, *Lignum*, *Aloes*, *Zedoarie roote*, *Angelica roote*, *Sage*, white *Dittanie*, *Baulme*, *Citron pills*, of each halfe a dram.

Make them into powder, and sew them vp in a peece of red *Taffatie* or *Calico*; and make a *Quilt* thereof. Heat it on a pewter dish vpon a chafing dish of coales; and sprinkle it with *Rose-vineager*: so apply it warme to the place, and renew it once in six houres.

I cannot but let thee know (good Reader) that even now while I was writing vpon this subiect, there hath beene a patient with me, who is poysoned with with a *venemous Amulet*. Be warned therefore by the harmes of others to take heed of such pernicious things.

Thus haue I finished the first part of *Diet*; concerning *Aire*. The second part followeth.

Which

for the Pest.

21

Which consisteth of *Meate and Drinke.*

Meate and
Drinke.

Disorder in meate and drinke is chiefly committed either in regard of the *Qualitie*, or *Quantitie* of them.

In *Qualitie*, when that meat or drinke which is vsed, is either generally vnwholsome for all men (as venemous Mushrooms; stincking or raw meate; musty, or new, or dead drinkes; these breed venom in the humors, and so a iust occasion for infection) or els particularly naught for the proper constitution of him that eats or drinkes it. As meat of hard digestion to a weake stomach, (for that denyeth nourishment) meate of easie concoction to a strong stomach, (for that putrefies in the stomach, and so corrupts the bloud) hot spices and inflaming drinkes to a hot constitution, &c. these breed many diseases in the purest aire; and in a contagious, they easily make way for the *Plague*. Therefore we are to be carefull what we eat or drinke.

Disorder in
their qualitie.

And our Care must be two fold; first, to *refuse things noysome*; secondly, to *choose things wholsome*.

In *refusing things noysome* take these rules.

Beware of *piercing and attenuating things*; for they are heating; and by opening the body, they expose it to the corruption of the Aire. On the contrary also *thicke and slimie things* are stopping, breeding crudities and putrefaction; by reason of that crassitude, moysture, and accidentall heat which is in them. *Sweet and fatty things* likewise are to be avoyded; because they easily turne to choller, and so kindle hot feavors. *Very moyst meates*, as wee see they are hardly kept sweet in hot weather, so by the heat of the stomach, they easily turne to putrefaction; especially to hot and cholericke constitutions. But of all things those that are both *moyst and hot* (especially wherein the moyst is predominant) are most dangerous, because they are as it were the very seed of putrefaction. *Cold mixed with moyst* is not so ill, because not so apt presently to putrefie; but wheresoever the moyst is stronger, the blood is made watrish and weaker; and therefore not so nourishing as Nature needs it. Also *meats of hard digestion, melancholicke, salt, and windie* are to

Qualities of
meates gene-
rally to be
refused.

be eschewed. Beware of all things that are *hot* and *enflaming*. Much vse of very sharpe things, are very hurtfull. Shunne also all things *that increase much blood*, for the body must be kept low in contagious times. Also all things that are *loathsome to the pallat or stomach* must be reiected; for that which nature abhorreth, dissipateth the Spirits.

Particular
meats to be
forborne.

Having thus taught by their *Qualitie* in generall what meates and drinckes are to be forborne: Now I will more particularly reckon vp such as are most commonly known and vsed: being most to be avoyded in times of Infection.

Bread.

And first for your *Bread*. Be carefull that it be not mustie, nor mouldie: neither eat it hot, nor before it be a day olde. It is best for them that can haue Ovens at home, not to send their bread to other houses to be baked: nor to receiue any continually from the hand of common Bakers that serue to many severall houses.

Flesh of beasts.

Very salt and long powdered Beefe (though never so much watered afterward to get out the salt) is not good; yea all that watering and moystening makes it worse. Also *Bacon*, and *Porke*, especially boyled: the *Hare*, especially when he is olde. *Venison* both of fallow and red Deere, that liue in a corrupted aire, are vnwholsome: not alone for the reason that some giue of their liuing alwayes in the open aire; and much running & heating their bodies therein (which makes them apt to be corrupted by the contagion) but also in regard of the manner of killing them; which is by hunting them to death: for in that action they poyson their flesh very much by tiring their bodies and weakening their spirits to the death; and by the infinite working of the passion of feare in them: which how apt that is to poyson any body; I shall shew in his place.

Fowles:

Fowles that liue in fens or waters, are all naught, as the *Goose*, *Duck*, *Mallard*, *Teale*, *Hearon*, &c.

Inwards.

Meats made of the *Inwards of Beasts*, are not good, as *Puddings*, *Tripes*, *Chitterlings*, *Kidneys*, *Livers*, *Lights*, *Milts*, &c.

Fish.

Of *Fishes*, such as liue in standing Pooles and Ponds, (especially in muddy waters) are very evill; as, *Carps*, *Eeles*, *Lampreys*,

Lampreys, and such like: for they corrupt the humors and breed obstructions. *Salt-fish* and *Sea-fish*, sharpen the humors. *Oysters*, *Cockles*, *Muskles*, *Perninckles*, are hurtfull. *Grisly fish* (as *Mayds*, *Thornbacke*, and such like) are to be avoyded.

Egges of *Geese*, *Ducks*, *Pigeons*, &c. are to be reiected.

Egges.

Milke, (because it is of all meates most easie of digestion) soone corrupteth in the stomach, and therefore is disallowed. So is *Creame*, because it makes grosse blood. Likewise *Cheese*, because it is stopping. And also *Whey*, because it is opening, and not nourishing.

Milke.

Of *Fruits*, all such as are *Worme-eaten*, are to be accounted corrupted and naught. All *sweete* and *luscious fruits*; as *Cherries*, *Plums*, *greene Figs*, *sweete Grapes*, *Black-berries*, &c. Also *Melons*, *Pompions*, *Pomcitrons*, &c. For beare generally all *Summer fruits*; because they breed crudities and grosse humors. Among the rest also *Beanes* and *Pease* are accounted vnfit meats.

Fruits.

Roots, such as are watrish, are to be refrained; so also is *Garlicke*; (for all it is called, the *Poore-mans Triacle*) because it openeth and heateth too much; therefore it is seldome fit in these times.

Roots.

Herbs that are hot are not to be vsed but with good aduise, and tempering them with such as are cooling. And beware of *Cabages*, *Colemorts*, *Lettice*, and *Rocket*; and all *moyst and cold hearbs*; for they breed obstructions and crudities.

Herbs.

Let not your *Sauces* be sweet; for such increase choller; nor too full of taste, for that whets the appetite beyond the desire of nature, & provokes to too liberall feeding. Among other sauces, *Mustard* is chiefly to be forbidden, because it openeth, and disculleth.

Sauces.

Beware of *hot Spices*, vse them sparingly; and then well allayed with cooling things.

Spices.

Pottage and *Broths*, are no fit food for these times: because if they be thicke and strong, they nourish too fast: or if they be thin and not nourishing, they fill the body with moy-

Broths.

sture more then needs. For *Manardus* (li. 5. epist. 3.) saith,
The body ought rather to be dried then moystened.

Mushrooms.

Some haue (from strangers) taken vp a foolish tricke of eating *Mushrooms* or *Toadstooles*. But let them now be warned to cast them away; for the best Authors hold the best of them at all times in a degree venomous, and therefore in time of Pestilence much more dangerous.

What manner
 of dressing
 meates are
 worst.

Now for the *manner of dressing your meat*, briefly obserue; that *baked meats* (because their vapours are restrained within their coffins) are not so well purified by the fire, as meats otherwise cooked: therefore they are suspected to haue in them a degree of venom; especially, if the meat haue beene kept any long while in the infected Aire: much more if it be Venison, for the reasons before-named. But if any be earnestly desirous of Baked meats, let them first take heed they be not too full of taste and gluttonous: and also let the pie or pattie, be opened as soone as it comes out of the Oven, and so let it breath it selfe till it be cold.

Also *sowfed* and *pickled meats* are not good; neither are *boyled meats* so good as *rosted*.

What drinkes
 are vnfit.

Of *Drinkes*. *Beere* or *Ale* that is new, strong, heady, and *fuming*; also *bitter*, *flat*, *dead*, or *fusty*, are to be avoyded.

Compounded
 drinkes.

Likewise such as are *sophisticated with Lemons, Spices, &c.* And those that are made with *Sage, Worm-wood, Scorb-grasse*; and other such *Ingredients*; vnto which may be added *Metheglin, Mead, Bragger, Vsquebath, Hippocras, Aqua-Vita, Rosa solis, Aqua Composita*; and all strong and *Compounded waters*. As these are indeed no other then Medicines, so neither are they otherwise to be vsed; that is, alwayes with good Caution, vpon good cause, and with skillfull Counsell.

Perry and
 Cyder.

Perry and *sweet Cyder*, are to be refused for their sweetness and coldness.

Wines.

Wines, though they are frequently vsed among sober people; yet they are not so fit for the constitution of English men, as *Beere* and *Ale*. And this is evident in that the onely wise God (who knoweth best what is fittest for every Region)

Region) hath forbidden this Soyle to bring forth such things; because they are either needlesse or not naturall to the Inhabitants. Therefore it were good if all kindes of Wines were vsed of vs, but as so many kindes of Medicines also; that is, onely to helpe Nature when shee is too weake to helpe her selfe in Concoction, Retention, and Excretion. And among *Wines* (in regard of the Sicknesse) those that are new, sweet, blacke, and troubled, are forbidden. *Piercing Wines*; such as *White* and *Rhenish* (for the reasons already alleaged in Piercing and Attenuating things) I cannot allow of for ordinary vie: though some *Physitions* doe. As for *Muskadell* and *Malego*, their sweet taste, and that dullnesse of Spirit which is caused by them, betrayes their vnfitnesse in times of Contagion.

And before I leaue this point, let me leaue with you this *Good Caveat*. Take heed into what houses you enter to drinke with your friend: lest in stead of a health, you drinke your death. Let euery man drinke in his own cup, and let none trust the breath of his Brother. Also take heed of all drinckes that smell or taste of the Caske.

Now me-thinkes I heare one whisper in mine eare, hee would faine know what I thinke of *Tobacco*; he takes it to be the onely *Antidote* against the *Plague*.

I cannot stand to dispute the case deeply: But I will briefly shew my opinion. *Tobacco* hath these manifest *Qualities*: It is Heating and Drying; it euacuateth grosse *Humors*; it draweth away *Rheums*; it provoketh *Vrine*, and keepeth the belly soluble. There may be some times, and some bodies wherein a Medicine having these opening qualities may be vsed; as namely, to a Cold and Flegmaticke complexion, full of grosse humors; the partie for the time keeping himselfe warme, and within dores. But for the common fashion of taking it, by every man, every day (yea almost every houre) in shops and open places, without consideration of constitution, or iust cause; I cannot approue of it at all: much lesse as any *Antidote*. But let vs examine it a little further, for their sakes that would vse it more orderly:

and see whither it may be accounted a *Preservative Medicine* or no. I have already reckoned the best qualities it hath, being taken in the Pipe (for so onely I discourse of it) and the first of those qualities indeed shews a faire countenance to the case: But the foure latter talke too much of penetration, and evacuation: wherewith it opens the pores, and makes the body fit to receiue the contagious aire; it also dissolues the braine, and causeth the humors thereof to fall downe into all parts of the body distempered with a heat contrary to nature; wherupon it enflames the blood, turns it to melancholy, and resteth not till it haue also turned Blacke Choller into Burnt Choller. And in all this doing, his heat carries no cordiall to the spirits (which must never be absent from an Antidote) for it is mixed with a *nauseous* qualitie, noysome to the stomach, and offensive to nature; as appeares by the violence it offers in vomiting, when a little of the iuice is given to that purpose. *These things considered, I thinke Tobacco hath very little good use in Pestilent times.* And thus much for noysome things to be avoided.

The Cure of
this Cause.
Qualities of
meates and
drinkes gene-
rally to be
chosen.

Now we come to reckon vp holsome things to be elected. Let the *Qualities* of your *meats* and *drinkes* be *temperate betwixt hot and cold*, and rather *drie then moyst*. And (if the stomach may endure it) *let them for the most part haue a sharp or sower smacke with them*. Let them be of *easie digestion*, *breeding good blood*, and *sincere humors in the body*.

Bread.

Let your *Bread* be made of the best and purest *Wheat* (which alone maketh the best Bread) or *mixe it with some Rie*. Let the *Corne* be such as harvest hath housed before the *Aire* became infectious. *Leauened bread* is the most holsome, because of the *sowerneesse*. Let those that may, bake their bread at home.

Flesh of beasts.

Roasted Beefe may be eaten with *Vineager*. A *roasting Pigge* is not to be denyed, if his belly be stuffed with *Sage*, *Sweete Marioram*, *Spinach*, *Parsley*, and *Mints*: the sauce also made sharpe with *Vineager* and spiced with a little *Pepper*, or *Ginger*. *Veale*, *Mutton*, *Lamb*, *Kid*, and *Coney* are very holsome: but let them not be very fat.

Of

Of *Fowles*, such as fly neereſt the Sunne, and build their *Fowles*.
 neſts on high, feeding on ſweet and holſome graine, are
 beſt approved by the beſt Authors: becauſe they receiue
 leſſe infection from the lower aire, which is the moſt con-
 tagious. But if we examine which are they, we ſhall finde
 but a few that keepe all theſe conditions. For the *Heron*
 flies high, and builds high; but feeds in fenny and mooriſh
 places, and on moyſt meates. The *Kite*, *Hawke*, *Raven*, and
 ſuch like, feed on carrion, and are never counted worthy
 to be ſerved as a diſh at the Table. The *Larke* flies high
 and neare the Sunne, but hath his neſt on the earth. The
Rookes in deed flie ſomthing high, build high, and feed on
 the beſt Corne; and their young ones are eſteemed daintie
 food: but theſe are not for every ones diſh. Therefore we
 may not be ſo over-curious in the choice of theſe creatures.
 Let theſe ſuffice as moſt holſome, viz. *Capon*, *Turkey*, *Henne*,
Pullet, *Chicken*, *Partridge*, *Pheasant*, tame *Pigeons*, yong wilde
Pigeons, *Turtles*, *Larks*, *Black-birds*, *Thruſhes*, and *Finches*.

Some *Inwards of Beaſts and Fowles* alſo, are very good *Inwards*.
 and holſome: as the *Gizzards and Livers of Hens*, and *Capons*:
 the *Hearts of Veale*, *Mutton*, and *Lambe*: alſo *Lamb-stones*,
 and yong *Cock-stones* are excellent meat, and fit for the ſtate
 of ſome bodies. But whoſoever he be that makes choice of
 them for the nourishment of his luſt, let him remember the
Israelites Quails, and tremble; leſt while the meat is in his
 mouth, the hand of God be at his heart; and in the meſſe of
 his Sinne, the *Plague* ſalute him with the meſſage of death.

Fishes that are of *Rivers*, and cleare running waters are beſt: *Fish*.
 as *Plaife*, *Flounders*, &c. *Fresh Salmon*, *Trouts*, *Barbels*, *Shrimps*
 &c. Of *Sea-fiſh* there are but a few fit to be uſed in theſe
 times: and thoſe are *Gogions*, *Mulletts*, *Soales*, *Gurnards*, *Lob-*
ſters, and *Cray-fiſhes*: But fiſh muſt be ſeldomer uſed then
 fleſh; and onely for change of diet to weake and longing
 ſtomachs. For all kindes of fiſh breed but a watriſh kinde of
 blood.

Egges of Hens (if they be eaten new and reare dreſſed) are *Egges*.
 good, whither they be roſted, boyled, fried, or poached;
 and

and eaten with Veriuce, or Vineager, and the iuice of a Lemon. Also *Turkey Egges* so vsed are good: but eat them seldomer, because they afford a little too rancke nourishment. In Summer time, eat flesh and egges more sparingly then in Winter, lest you increase blood too much, or turne it to choller; which also turneth to inflammation, and putrefaction.

Butter.

Butter is very good, and so is *Buttermilke*: (if moderately vsed) but they doe easily inflame a chollericke stomacke: and send vp hot fumes into the head. The milke also purgeth some bodies: such therefore are the more to forbear it.

Fruits.

Fruits may be allowed (but seldome and in little quantitie to be vsed) the sower and sharpe are best; as sower *Cherries* and *Plums* (but these preserved, or in tarts, or at least scalded, rather then raw) the *Normich*, and *Katherin Peares*: the *Peppins*, *Pearmaines*, & *Harvie Apples* being growne old; are counted Cordialls. Also *Peaches*, *Quinces*, *Pomgranets*, *Oranges*, *Lemons*, *Medlars*, *Sarvices*, *Strawberries*, *Gooseberries*, *Barberies*, *Raspes*, *Mulberries*; likewise dried fruits, as dried *Peares*, *Plums*, *Cherries*, *Figs*, *Raisins*, *Damask proins*, &c. Those that haue hot stomachs, and desire *Cucumbers*, may eat them beaten with an *Onion* and Salt, and sauced with *Vineager*, and a little sprinkled with *Pepper*. *French Beanes* also (called *à formâ*, *Kidney Beanes*) may now and then be vsed, as the best sort of pulse for meate. So may *Hartichokes* with *Butter* and *Vineager*, or the iuice of a *Lemon*. If you earnestly desire sometime to eate of the moyster fruits: eat after them an *Orange* with a little *Fennell* and Salt. And if you feele your stomach over-cooled with such kinde of moyst fruits; drinke also a draught of good white *Wine*: at such a time; that *Wine* is good to warme the stomach, and carrie away the crudities.

Roots.

Of *Roots*, these are the best, *Turneps*, *Carrots*, *Parshaips*, *Hartichokes* of *Ierusalem*. Also *Onions*, and *Radishes*, for they are esteemed of great vertue against venoms. And so are *Leekes*, because they cleanse the blood.

Of Hearbs; the warme and drying are of greatest vse, as *Rue*, *Hearbs.*
Wormwood, *Baulm*, *Mints*, *Penn-royall*, *Rosemary*, and many
 such like; with which you may stuffe and temper moyst
 meats. But for *Sallets and Sauces*: *Fennell*, *sweet marioram*,
Sage, *Time*, *Parsley*, *Succorie*. But of all; sharpe and sower
 hearbs are best: and therefore *Sorrell* is in good request, and
Endive or *Succorie* mixed therewith; because of themselves
 they are opening.

Hot *Spices* may be vsed in moyst meats, and to temper *Spices.*
 cold and sower fruits. Also in Winter time, and to a cold
 stomach, they may be allowed simple, or with little qualifi-
 cation: otherwise there is no vse of them, but to mixe with
 sauces. What *Spices* I meane, are easily knowne: viz. *Pepp-*
er, *Clones*, *Mace*, *Nutmegs*, *Ginger*; and to these I adde
Saffron, and the roots of *Enula Campana*, *Zedoarie*, *Angelica*,
 and *Tormentill*; which are very vsfull.

The fittest *Sauces* are sharpe and sower ones. As *Sorrell* and *Sauces.*
Vineager, or *Verinice*, or the iuice of *Lemons*, or *Oranges*.
 Also *Capers and Vineager*, are very good. When the wea-
 ther is cold & your stomach craues it, you may mixe them
 with *Spices* to make them warmer; and in these cases if you
 doubt the weaknesse of your stomach, & the binding in of
 your spirits, by cold sower *Sauces*; then temper your meats
 with *Sugar*, a little *Salt*, *Cinnamon*, *Pepper*, *Saffron*, and some
Fennell: or with *Egges*, *Butter*, and the iuice of *Lemons*, and
 a little *Fennell* and *Saffron*.

Broths must be very thin, and something sharpened with *Le-* *Broths.*
mons, or *Vineager*. In stead of them also you may sometimes
 vse *Posset-ale* turned with *Vineager*, or a *Lemon*; and after
 boyled with some of these hearbs before commended. Or
Aleberries for those that cannot away with flesh. And let
 those that feed on these things, forbear drinke.

Gellyes also are good for weake bodies, if they be not in- *Gellyes.*
 temperately Spiced.

As for the manner of dressing: *Rost* is better then boyled; *What manner*
Fish is better fried then boyled. But if any desire boyled meat *of Dressing*
 rather, then let it be flesh of the drier sort: or if yet it must *Meates is best.*

needs be of the moyster, let it be well sauced with sharpe and sower things, with a little Pepper, Cinnamon, prepared Coriander seeds and salt. Sorrell and Marigold flowers may be added at your pleasure.

Vineager his
vertues.

I haue still prescribed *Vineager* as a thing of generall vse, because being *cooling and drying*, it *resisteth all kinds of poyson*, and *repelleth putrefaction*. Which is apparent (as *Ambrosius Paræus li. de Peste. cap. 8.* testifieth) in the embalming of dead bodies, who are washed in Vineager, to keepe them from putrefying. But here I must giue a Caveat to women: for (as *Crato in Consil. 275.* saith) it *hurteth the Mother*: therefore they must allay it with white Wine and Sugar.

Not so good
for Women.

Beere and
Ale.

Now for *Drinke*. *Middling Beere or Ale* is generally best for common vse: But the constitution of every one must fit it selfe. Onely take heed of extremities; very strong enflames: and very small makes watrish blood. Let your drinke be well boyled, and stale; but quicke and fresh.

Cyder.

Cyder made of sharpe Apples is not amisse to be vsed sometimes, to refresh the pallat with varietie.

Wine.

Those that haue need of *Wine* to helpe their stomachs, let them vse good *Claret, Sherries sacke, or Canarie*: and now and then a draught of *White Wine*. But if your stomach doe not much require them simply: allay them with water. Let your wine be cleare, briske, old, and pleasant.

Who are fit
to vse Wine.

To a weake stomach, and a feeble nature, *Wine is an Antidote against all poysons*; as *Celsus li. 8. de Re Medica. cap. 27.* affirmeth. And *Senectutis summa est Medicina*; it is the best Medicine for Old age, as *Aëtius* teacheth in *Tetr. 1. serm. 4. cap. 30.* But let not youths, and men of strength thinke they may be so bold with Wine in these contagious seasons, as they haue bin wont to be at other times. For it must needs inflame their bloud, and inflammation is certainly seconded with putrefaction; and putrefaction is no lesse then a degree of poyson in the humors, which will easily turne to the Pestilence.

Quantitie.

And so much for the Disorder of Mans Diet in Qualitie of Meat & Drinke. Now we come to *Quantitie*. And herein,

in; The disease is Surfeiting, and the Remedie must be Sobriety. I will therefore lay open, first the Danger of the Disease, and then the Course of the Cure.

In this Disorder of Quantitie, I cannot but admire at my Countrey men: for if *Heliogabalus* were now among the liuing, he might finde enough companions among *Englishmen*. It was wont to be said, *The Drunken-Dutchman*: but the *Dutch* haue playd the God-fathers, & haue too kindly, bestowed their names vpon our men, such names I meane as *Diotemus* of *Athens* had; who was intituled the *Tunnell*, for his filthy delight in drinking, and drinking in a *Tunnell*. For the liues of many are so monstrous, that a man might say of some among vs, as *Valerius Aurelianus* the Emperour was wont to say of *Bonofus*, a Spaniard: That he was borne; not to liue, but to drinke. These riotous abuses of Gods good gifts, are a maine cause why the Lord at this time striketh this Land with Sicknesse, and threatneth it with the Famine. And if any of that Luxurious Sect be at this time sober, let them but listen to the testimonies of learned experience, who will tell them into what bodily dangers they plunge themselves by this detestable disorder. Gluttonie.

Hippocrates hath an *Apherisme* to this purpose, that Meat or drinke immoderately taken causeth sicknesse. Li. 2. Aph. 17.

Paulus Egineta goes yet further, saying, That the ueynes being filled too full, are afflicted, distended, or els broken: obstructed, filled with winde, and over-charged. And of all diseases, he affirmeth, that the over-charging of the veines is the worst. De Re Medica
li. 1. cap. 32.

Galen affirmeth, that Drunkenesse and Crudities (which arise from intemperance) doe breed new diseases. In Com. 2. Hipp.
de Natu. Humana.

And in another place, he sayth, Whereas wine moderately taken increaseth naturall heat; as being his proper aliment: by Drunkenesse commeth astonishment of the brayne, the Falling sicknesse, or some mayme either to Sense or Motion. And so, the best Meats, which afford most nourishment, being immoderately eaten, ingender cold Diseases. Li. de Causis
morb. cap. 3.

But *Avicen* more particularly layes downe the dangers that follow this over-Repletion, in these words: Eating

De Removendis
Nocumentis in
Regimine Sani-
tatis. Tract. 4.
cap. 1.

much nourisheth not; but fills the body with crudities and raw humors, stops the pores, weakens the powers of nature; causes putrefaction, mixed feavors, short breath, Sciatica, and ioynt-Aches.

ibidem. cap. 19.

Againe, in another place he speakes of drinking, thus: Much drinking of Wine in sanguine and chollericke complexions, overheats the bloud, and causeth choller to superabound; and by too much Repletion of the veynes and vessells, there may follow a hot Apoplexie, and suddain Death. In cold Complexions it breeds Diseases of the sinews; and that for two causes: The first is the over moystening of the sinews; the other, the turning of the drinke into Vineager before it can passe through the body: So the Nerves are by the former relaxed, and by the latter corroded, Whereupon follows the cold Apoplexie, Astonishment, Senselesse, Lethargie, Palsey, Trembling of the limbs, and convulsions of the mouth.

These are the fearefull mischiefs that befall their bodies; besides the miserable wants that grow like eating Cankers into their Estates, and the hideous Hell-torments which attend their Soules.

And note this also, that what these haue said of Wine, the same is true likewise of all other strong Drinkes.

The Cure.

Now to Cure this brutish Disease, there is no better way then Prevention; and Gluttonie is prevented by Sobrietie. Therefore againe hearken to Avicen, who adviseth alwayes to rise from meate with some remainder of Appetite: for within halfe an houre, or as soone as the meate (first eaten) beginneth to digest, our hunger ceaseth. li. 1. Fe. 3. Doct. 2. cap. 7.

And hence it is, that some (greedily following the sense of their appetite) overcharge their stomachs even to vomiting, before they feele themselves satisfied; because, though the vessell be over-full, yet the Appetite is not appeased till Concoction haue begun her worke vpon some part of that which is already received. These things are especially to be regarded in a contagious time. For Repletion is the originall of all mischiefs that Crudities can produce, and they can cause speedy putrefaction, & that speeds them with the Pestilence.

But

But as for a strict Quantitie of eating and drinking, I cannot stint every mans stomach; but must conclude with *Hippocrates*, *Aph. 17. li. 1. Concedendum est aliquid Tempori, Regioni, Etati, et Consuetudini.* The Time, Place, Age, and Custome, must beare some sway in these things. Onely in these times, I would wish all men, women, and children to be so moderate (as *Avicen* counselleth) that they shall keepe in the fire of their appetite; and how sparing so ever they are wont (naturally or customarily) to be; let them be now something more sparing. Make fewer and shorter meales. I would wish those that haue not very weake and windie stomachs, to eat but twice a day: that is, Breakfast and Dinner: to goe to bed without a Supper is very holosome; thereby we giue Sleepe leaue to supply the evenings nourishment, which it will better performe when neither the stomach troubles it with vapours; nor it hinders the stomach from digestion.

Be sparing in eating.

Let your drinke also be lesse then your meat: And drinke not betweene meales, if you can forbear.

Be more sparing in drinking.

Laertius li. 2. saith, that *Socrates lived in Athens in divers Plague-times, and was never sicke of it*: and the reason was, his great temperance in diet.

In Winter and cold Weather, cate your meat hot from the fire. In Summer eat it for the most part cold. Let the times of eating be; for your breakfast two houres after you are vp, and haue taken some Antidote. And your dinner five houres after that againe. Your Supper also (if the weakness of your stomach craue it) five houres after your dinner.

Frame not to your selfe an *Antidote* without skill: but take advice of the Physition: who will consider what will best agree with the particular temper of your body: for *Mithridate* and *Triacle*, are generally good for all; but not particularly for every one.

Antidotes must be first taken in the morning.

But because every one will not be brought to breake their old customary times of meales; as dinner at twelue, and supper at seaven: I am content to yeeld to custome in these

these cases. Onely let them never goe forth without their breakfast: that they may be armed against *Winde* and *Emp-
tinesse*. And their Antidote taken two houres before; that they may be armed against evill Aires.

Breakfasts.

Now for those that must therefore make three meales a day; let their breakfast (if they be of a cold constitution) be *some bread and butter with Nutmeg grated, and a little Citron pill powdered, and strewed upon it*. Or els *bread and sallet Oyle* (for such as loue it) *spiced with the powder of Enula campana roote*. Or els (especially in cold and moyst weather) *eate a few figs with a little Penniroyall and salt*. But for hot stomachs and chollericke complexions; let such dip *some bread in Beere and Vineager, and eat it*. Or take good *Wine Vineager, steepe in it* (for three dayes together) *the powder of Brimston and a few Fennell-seeds, soppe your bread in it, and make it your break-fast*. And for those that must make three meales a day, let their breakfast be little in quantitie. At other meales, eat the *lightest meats first*, and then those that are more hard of digestion: *Eat no butter last, and drinke not last after your meate*. Neither is *Cheese* so commonly to be eaten at these times, for if it be full of Butter, it is fuming; if not, it is binding: and both these are faults; except the inclination of the body require it at sometimes.

After dinner also, if you haue a cold stomach, close it with *a bit of bread, and a few Coriander seeds prepared*. And this likewise will doe well for breakfast, if you be troubled with winde and gripings.

Varietie of meats are naught are one meale.

*Eate not of aboue two or three dishes at Dinner, and at Sup-
per, let one suffice you*. *Quercitavius* (in *Diatet. Polyhist. Sect. 2. cap. 8.*) proues, that the eating of varietie of meates, and drinking of diuers kindes of drinckes at one meale, makes such a confused heape in the stomach, as turneth to infinite tumults in Concoction; while some are sower, and some speedier in softening, digesting, and distributing into the parts of the body.

To conclude; *Let Custome something prevaile in all points of diet, with those that haue vsed temperance in former times;*

times; and onely pare it something thinner in respect of the present pestilent time. As for those that never knew the rules of order yet: let them learne shortly, if they desire to liue long. And so much for the second part of Diet: *Meate* and *Drinke*.

The third Poynt of Diet, is Repletion, and Evacuation.

Galen (li. 1. de Differ. feb. cap. 4.) sayth, that the body ought especially to be kept free from superfluities. And *Hippocrates* (in the third Aph. of his first Booke) proveth that *Plethoricke* bodies are subiect to great dangers: wherefore he counselleth *Evacuation*; and yet withall to goe no further therein then Nature will safely beare. For as too much *Repletion* is hurtfull, so too long fasting makes the stomach languish; therefore suffer not too much emptinesse. *Hunger* sharpenes the humors and weakens the Spirits: And *Thirst* makes the heart hot, and enflames the Spirits; who therefore desiring to be cooled, doe draw in more quantitie of the evill Aire by breathing, then they should, and that I haue already proved to be dangerous. Therefore it is better to eate the oftener, so it be the lesse at once.

When you rise in the morning rub your sides, armes, and legges a little: your cloths being on; comb your head, and rub it; hauke and spit; and blow your nose, to evacuate those excrements. Then wash your hands and face with faire water first, in regard of cleansing; but afterward (in respect of preservation) wash your face, nose, mouth, and eye-lids (closing your eyes) with *Rose-water* and *Vineager* and *white Wine*. Or with faire water and a little *Vineager*, wherein *Rue* hath shred and steeped all night. Assay also to make water, and goe to stoole. Be carefull to bring your body to a custome of evacuation at that time. And after that eat your *Antidote*.

If you be costive, vse some *Suppositorie*, or *Clyster*; if such slighter meanes (whereof every man can prescribe one or other) will not prevaile, consult with the Physition: and suffer not two whole dayes to passe without such evacuations.

The Cause.

The way of Cure.

What is to be done when one riseth in the morning.

Keepe the bodie soluble.

Be

Be Cleanly.

Be carefull likewise to keepe your selfe neate and cleanly at all times. Wash your feete once a fortnight in warme water, wherein are boyled Rose-leaves (either fresh or dried) Vine-leaves, Bay leaves, Rosmarie, Fennell, Camomill, and some Bay Salt. Flee all other Bathings, and especially washing and swimming in Rivers, Ponds, and such open places, (as the Thames, and such like) within the region of the Aire infected: for it is most dangerous.

Vrine and Menstrua.

If Vrine stop, or Menstrua flow not as they should; seeke remedie of the Physition speedily.

Venus.

Fly Venus as much as you may, for shee hath an ill report in times of Pestilence.

Prevention of ill Humors.

In a Pestilent Aire, every disease becommeth something Pestilent, and more deadly then ever before: And any kinde of Feavor easily turneth to the Plague it selfe. Therefore if any perceiue blood, or any other humor to abound, or to be corrupted (what time of the yeare, or what weather soever it be) let him begin to abate it by moderate Abstinence; or els take the advise of a Physition; for opening a weine, or some other course, such as the Artift shall thinke fit. And let them not put it off till they be worse, in hope of growing better by their owne strength: For Nature for the most part struggles in vaine without helpe: and contagious cases are not to be trusted to.

Sweating.

Naturall Sweating, that commeth easily, and of it selfe is good; hinder it not therefore, and yet embrace it not too earnestly.

Issues.

To conclude; If a man or woman haue an Issue, or Fistanell in arme or legge; or haue any running soare; heale it not vp, for it is a good meanes to keepe safe from infection; because Nature will (lightly) be strong enough to expell any venom by such a common sewer. But yet make not this thy sheild of confidence, for though few such haue beene stricken; yet I can name some that haue died of the Plague, for all that they had issues, and those at that time well and plentifully running.

The

The fourth Poynt of Diet, is Exercise and Rest.

Some are so *lazier* as they will not stirre their bodies at all ; The Cause. these suffer superfluous humors to increase, because they doe not breath them out by *exercise*. *Ovid. de Ponto*, re- tembles such to standing Pooles, which corrupt for lacke of purging themselves by motion.

*Cernis ut ignavum corrumpunt otia corpus ?
Ut capiunt vitium ni moveantur Aqua ?*

Others againe are so *violent* in their labour and exercise, that they prodigally waste the treasure of those good hu- mors that should nourish them. Of these againe the Poet singeth ;

*Otia corpus alunt, Animus quoq, pascitur illis.
Immodicus contra carpit utrumq, Labor.*

Such exercises as *Running, wrestling, much leaping, violent dancing, hard riding, foot-ball-playing, tennis, and the like* ; What Exerci- ses are not good. which cause a man to sweat in open aire, are very dange- rous. For thereby the pores are opened to let in that aire which bringeth poyson with it. Also the lungs fetching short and deepe breathing (as I haue else where sayd already) draw it as fast into the vitall parts.

Moderate exercise stirreth vp and nourisheth naturall heat ; fills the members thereby with activitie and aptnesse to motion ; also it helps concoction and evacuation of ex- crements. Therefore let your exercise be *Walking, and gentle stirring, ad Ruborem, non ad Sudorem* : till you be warme, What Exercise is best. not till you sweate.

Let the *time of Exercise* be the *morning fasting*, two houres after the Sunne is vp ; for by that time, his beames will haue dispelled and dispersed the night vapours. The best time for Exercise.

The *fittest Place*, is some *large roome*, enclosed from the common Aire ; and where is little or no company, that The Place for Exercise. their

their breaths distemper not the Aire wherein you are (by motion) to breath something more largely. And it is good to perfume the roome also before hand, that the Aire may be the purer.

Beware of taking Cold.

At all times, beware you take no cold. For great Colds and Rheums doe easily breed Putrid Feavors, and they as easily turne to the Plague.

The fifth Poynt of Diet, is Sleepe and Watching.

Inconveniences of much sleepe.

If *Sleepe be immoderate or unseasonable*, it hindereth concoction, it heapeth vp many crude and superfluous humors, it extinguisheth the vitall Spirits, and taketh away the liuelinesse of the Animall faculties.

Inconveniences of much watching.

Overmuch Watching also and want of Sleepe, dries vp the good humors, and sets them in a heat, and (which is most dangerous) weakens the Naturall Forces.

Times for sleepe.

Therefore obserue due *Times for Sleepe*. Goe to bed betimes, and rise betimes; for that is holisomest.

Sleepe not upon meate, or after dinner; especially if you haue fed any thing liberally: and by no meanes giue way to sleepe at such times lying along: but if you must needs take such repose, sit in a Chaire vpright, and doe but take him napping; let not such a sleepe be aboue halfe an houre long; for a little yeelding satisfieth; and by further indulgence the head will grow the more dull and drowsie. I counsell therefore rather to yeeld a little in this aforesayd manner, then by striving too much against it, to make the head ake; But let some friend or servant (within the time limited) awake you gently, not sodainly to make you fright or start; for that would disturbe those spirits and humors which your nap had settled. *The night is the naturall time for Sleepe*. But let it be two houres at the soonest after Supper (if you must sup) that the stomach may haue made some good progresse in Concoction, before Sleepe make holiday with the Functions of Nature. And then Sleepe not aboue five or six houres at the most.

Let

Let the *Chamber* wherein you lie, be conveniently warme, The place to
the dores and windows close shut, to keepe out the evill aire, sleepe in.
of the night; and before-hand perfumed to expell the Pesti-
lent. *Sleepe not without dores; neither sit, nor lie vpon the*
ground or grasse in the fields or garden plots; for the nearer the
earth, the more deadly is the Aire: and the immediate stroke
of the cold ground is very dangerous.

The sixt and last Poynt, is the Passions of the Minde.

All kindes of Passions if they be vehement doe offer vio- The dangers
lence to the Spirits, Yea though they be of the better, and of violent
more naturall sort. As, *Ioy and Laughter*, if they be vnbrid- Passions.
led and too profuse, doe exceedingly enervate and resolute
both the Spirits and Body; in so much as the breast and
sides are pained, the breath is streightened, and many times
the Soule it selfe is ready to depart. So also *Care, Suspition,*
Ennie, Iealousie, and such like vnquietnesses, doe ouer-heat
the Spirits, and drie vp and consume the good humors.

But there be foure *Passions* more violent then the rest.
viz. *Immoderate Ioy, Sorrow, Anger, and Feare.*

Immoderate Ioy, by suddaine and violent dilatation of the, Immoderate
heart, lets the Spirits fly forth so abundantly, that naturall Ioy.
heat is left naked and so is sodainly extinguished. If it breake
forth into laughter, the danger is as I haue already said.

It is recorded of *Chrysippus*, that onely vpon seeing an, Examples of
Asse eate figs, he fell into such an vnmeasurable laughter, vnbridled
that he fell downe and died. laughter.

And *Zeuxis* that excellent Paynter (who made a most
curious beautifull picture of the *Spartan Helen*) vpon the
sight of a very ill favor'd old woman, burst out into such an
vnmeasurable laughter, that he laughed himselfe to death.

But sometimes this *Immoderate Ioy* killeth before it ven- Examples of
teth it selfe in laughter. For so *Sophocles* the Tragedian recei- immoderate
ving a wonderfull applause of the people for the last Trage- ioy without
dy he writ; was so over-joyed at it, that he fell downe and laughter.
died presently. And it is recorded of one *Rhodius Diagoras*,

who when he saw his three sonnes all at one time crowned with victory at the Olympian games, ranne to meet them; and while he embraced them in his armes, and they set their garlands on his head; he was so overcome with Joy, that he fell downe dead in the midst of them; and so turned their Triumphs into a Funerall.

Sorrow.

Sorrow on the other side afflicts the heart, disturbs the faculties, melts the brayne, vitiates the humors; and so weakens all the principall parts; consumes the nourishments of the Spirits and naturall heate; and sometimes brings sodaine death.

Examples.

As *Adrastus* King of the *Argives*, being told of the death of his Sonne, was taken with so sodain a Sorrow, that he fell downe and died presently.

And so *Julia* the daughter of *Julius Caesar*, and wife of *Pompey*; when she heard the newes of her *Husbands* death, fell downe also suddainly and died.

Anger.

Anger is so furious a Passion, that it worketh wonderfully vpon the spirits and faculties; disturbing them exceedingly, as appeareth by the shaking and tossing of the body too and fro; the fiery sparkling of the eyes; the colour coming and going, now red, now pale: so that the humors appeare to be inflamed (especially choller) and the spirits hurried this way and that way; sometime haled outward, and presently driven inward againe. By which violent motions an vnnaturall heat in the spirits, and corruption in the humors are ingendred. Hereupon (many times) follow *Burning and cholericke Feavors, Palseys, Iaudis, Pleurisies, and all kinds of Inflammations, violent bleeding at the nose which can hardly be stanchd; and sometime death it selfe.*

Examples.

Nerva the Emperour, being highly displeased with one *Regulus*, fell into such a fury against him, that he was stricken therewith into a *Feavor*, whereof he died shortly after.

Wenceslaus King of *Bohemia*, in a furious anger conceived against his *Cup bearer*, would needs kill him presently with his owne hand; but in the endeavour he was stricken with a *Palsey*, whereof he died in few dayes after.

Valentinianus the Emperour in a great rage would needs destroy the whole Countrey of *Sarmatia*; but he breathed forth his menaces with such vnbridled fury, that he burst out into *bleeding and died*.

In the yeare of our Lord, 1623. A poore olde Man in the North part of Devonshire (dwelling in a part of a little Village called *Little Poderidge*) came to the house of *Sr Thomas Monck* (where I at that time was) and standing at the Buttery dore to receiue some Beere (which, together with other victualls, was every day given very liberally to all the poore thereabouts) because the Butler did not presently fill his ranckerd; the olde Man fell into such a furious rage against her, that with the very Passion, he presently fell downe; was taken vp dead, was with much adoe (by me) recovered to life and sense; but never spake more, and died within two dayes after.

Feare also gathers the Spirits to the heart, and dissolues the Brayne, making the humors thereof to shed and slide downe into the externall parts, causing a chilnelle, and shaking over all the body: It abuseth the *Phantasie* and *Senses*, brings a *Lethargie* vpon the organs of motion, and depriues the heart of all spirit and vigour: somtimes also it makes a Mans Will for him, and vnkindly bequeaths his estate to Death.

As *Cassander* the Sonne of *Antipater* vpon sight of *Alexanders* statue, fell into such a terror and trembling, that he could hardly shift himselfe out of the place, and had much adoe to recover his spirits againe.

I could relate a story of one who (receiuing but a slight wound in the arme, in a place of no danger, and with very little losse of blood) died presently with the very feare of being killed. But I should be too tedious if I should reckon vp more examples.

Now, if these Passions could be so deadly in pure Aires, and holosome seasons; how much more (thinke we) are they pernicious in pestilentiall times? But in respect of Contagion, there is no Passion so dangerous as Feare. For

Feare, how it is most apt to bring Infection.

by it the Spirits are enforced to retire inward to the heart, to guard that Prince of life from the danger feared. By this retiring they leaue the outward parts infirme, as appeareth plainly by the palenesse & trembling of one in great feare. So that, the walls being forsaken (which are continually besieged by the contagious Aire) in come the enemies without resistance; the Spirits which are the Souldiers that should repell them, having cowardly sounded a Retreat. And hereby there is not onely way made for the evill Aire to enter, but also the Spirits (wherein is all our heat) being all drawne inward, doe draw in such vapours after them as are about the body; even as the Sunne draweth towards it, the vapours of the earth. And here hence it is, that Feare brings Infection faster and sooner then any other occasion.

The Cure.

Now for *Remedie* against these Passions, we must know that they are *diseases of the Soule*, and the cure of them belongeth chiefly to *Divines*. They are the *Phisitions* to deale inwardly with these diseases: To purge out the *Loue of this World*, and the *distrust of Gods Providence and Mercies*, as also to minister the *Cordials of Faith, Hope, Patience, Contentednesse, &c.* and to ordaine the *strict diet of holy Exercises, a good Conversation, and Walking with God*. Wee that are *Phisitions* to the *Body*, are but *Chirurgians* to the *Soule*: wee can but talke of *Topicall remedies*, as to apply *Mirth, Musicke, good Company, and lawfull Recreations*; such as may take away all time and occasions for carefull thoughts and passionate affections.

Thus haue I brought you through that part of the Definition, wherein are the Causes of the *Plague* discovered. Now we are to lay open the Qualities of it, described before in the Definition, thus

The qualities of the Plague.

Which at the very first Striketh to the Heart, is Venomous, Deadly, and Infections.

How the Sicknesse striketh first.

At the very first it striketh to the Heart. Therefore it is called *Morbus Cordis, A disease of the Heart*. And that this is first stricken, is apparent by this, that at the first infection the

the vitall facultie sinkes, and languishes; the whole strength of the Body is suddainly turned to weaknesse; the vitall Spirits are greatly opprelled and discouraged. Whereas the Animall facultie commonly remaineth (for a while) in good plight and perfect in the vse of sense, vnderstanding, iudgement, memorie and motion. The Naturall facultie also is not so presently hurt, but there is concoction and all other actions performed by the liver, stomach, reyns, guts, bladder, and other parts, as Nature requireth. Though indeed in a little time, these and the brayne also are overcome, as appeareth by the *Symptoms* that follow, as *Lethargies*, *Frenzies*, *Vomitings*, *Fluxes*, &c.

That it is *Venomous*, is graunted of all both *Physitians* and *Philosophers*. And it is apparent by his secret and insensible insinuation of himselfe into the vitall Spirits; to which as soone as he is gotten, he shews himselfe a mortall enemy, with suddain violence choking and extinguishing them. Therefore, his subtile entrance, his sly crueltie, his swift destroying; the vnfaithfulnesse of his *Crisis*, and other *Prognosticke Signes*; and the vehemencie, grievousnesse, and ill behaviour of his *Symptoms*, are manifest proofes of his *venomous Qualitie*. For in this disease, the *Seidge*, *Vrine*, and *Sweat*, haue an abominable savour; the *Breath* is vile and noysome; euill coloured *Spots*, *Pustles*, *Blisters*, *Swellings*; and *Vlcers* full of filthy matter arise in the outward parts of the body: such as no superfluitie or sharpnesse of humors, nor no putrefaction of matter (without a venomous qualitie ioyned with it) can possibly produce.

It is Deadly. This needs no prooffe, the weekly Bills argue it, and our owne eyes witnesse it, while we see continuall Burialls, and some die in the very streets: and while we finde also that few of those that are stricken doe recover againe.

But that *It is Infectious*, is among many of the common ignorant sort more disputable, then among the learned. Yet is it apparent enough by much experience; For *Garments* and *Household stuffe* haue beene infected, and haue infected

The Plague
is Venomous.

Deadly.

Infectious.

infected many, as I haue shewed alreadie in the examples of a *Gowne* and a *Feather-bed*. Now though this Infection be not apparent to sense (as indeed the deadliest Poysons haue neither taste nor smell) yet their lurking qualitie may be plainly demonstrated by such as are sensible. For we know that garments will a long time retaine any strong or sweete sent wherewith they haue beene fumed, or with which they haue beene layd vp; now the Sent is meere a qualitie, and his substance is the Aire, which is the vehiculum or seat of the Sent wherein it is carried, & by which it is made permanent. Other experiences we haue also; as *line Pigeons* being laid to the soares, are taken away dead, having not beene wounded, crushed, nor hurt by any hand at all. And lastly, many that are infected, can directly tell where, and of whom they tooke it.

Obiection.

But say some againe, then why is not one infected as well as another? I haue eaten and drunke, and lyen with them that haue had it, and the soares running on them. And yet I was not infected.

Answer.

I say, they haue the more cause to magnifie the Mercy of God to their particular; and not to obscure it, by saying it is not infectious. This argument is not vnlike that of the *Mountebanks*, who tell you that such and such haue beene cured by his Medicines, but conceales how many haue died by the misapplication. If one should aske this man, I pray you, how many haue so conversed with the infected and haue so escaped? I am sure they cannot name one of twentie.

A new Opinion.

Yea but sayth Another, I held the Plague to be nothing els but the very Influence of the Striking Angell, sent of God to destroy here one and there another, as Hee hath particularly forepoynted them out.

Answer.

Such kindes of Plagues indeed we reade of in sacred Scripture, as *Exod. 12. Numb. 11. v. 33. Numb. 16. Numb. 25. and 2 Sam. 24.* But there is great difference betwixt those Plagues and these of ours. For in those, Great multitudes suddainly, and all at once (as one would say) in a very short space

space of time were both smitten and slaine. The longest time of Striking being but three dayes, namely that for *David*s numbering the people. In those plagues therefore the cause was onely supernaturall: for there was no time allowed for corruption and putrefaction of the Aire. But in these of ours (and in very many more in all Countreys and Kingdomes, and in all Ages of the World) there hath beene sufficient time to breed and increase the Contagion in the Aire: in which time of breeding also, the antient naturall observations haue beene found true from age to age; for many noysome things haue apparently discovered themselves, as fruits of the Aires putrefaction, and Prognosticks of the Plague threatened. And when it hath begun, it spreads but by degrees; first striking one man onely; then two or three, after that a few more, and so multiplying the succeeding number, as it evidently groweth more contagious by the number of bodies already infected. Besides those Plagues before mentioned, doe discover a *stroke*, but no *sicknesse*; but that of *Hezekiah* discovered a *sicknesse* and no *stroke* of any Angell. For it is plainly sayd, that *Hezekiah* was sicke. *Isaiah* 38. And that his sicknesse was the Plague, appeares by the Soare which was vpon him, and the Medicine by which that soare was cured. This to the reasonable is reason sufficient.

But ere I part with this Poynt of Infection; I thinke it good to discover *what bodies are most, or least apt to be Infected.* What bodies are most apt to be infected.

And to finde this we must first know that *bodies are infected two wayes*; first, *from without, in regard of the Aire*; and secondly, *from within, in respect of the present state of the bodie.*

From Without, those are most subiect to it, who haue thin bodies, and open pores; and whose hearts are so hot, that they need much attraction of Aire to coole them. Who are apt to receiue infection from Without.

From Within, they are most apt, whose veyns and vessells are full of grosse humors, and corrupt iuices; the evill matter (being thicke, and therefore cannot breath out through the. Who from Within.

the pores) increaseth her putrefaction (by the heat within) vnto the greater malignitie, and so becommeth Pestilent.

Therefore those bodies that are moyst, and full of iuice; whose veines are streit (and therefore apter to intercept then intertaine the iuices) and the thicknesse of whose skin denies the transpiration of the excrements; these are easily polluted and infected.

And such are Women; especially women with childe, for their bodies are full of excrementitious iuices, & much heat withall; which is as oyle and flame put together.

Also those that are very Costiue, or haue their water stopped; the noysome vapours that are by these excrements ingendered, make the body subiect to infection.

Young children, in regard of their tender and soft bodies are apt to admit of any alteration vpon the lightest occasion: and because they fetch their breath short (having but little roome for respiration) they draw in much Aire, with which the seed of Contagion is attracted: and so are apt to be infected from without. And likewise because they are naturally moyst, and feed vpon the moyster kindes of meates; and feed also with more appetite then iudgement; they are therefore the more subiect to pestilent infection from within.

Likewise, the sanguine and delicate faire complexion, (whose blood and iuices are finer and thinner then others, and therefore more subiect to mutation) are quickly infected: for the *Plague* is able to insinuate it selfe into all the humors; but into some more easily then others; as into Blood first, Choler next, Fleam after, and Melancholie last.

Poore People, (by reason of their great want) living stuttishly, feeding nastily on offals, or the worst & vnhollofome meates; and many times too long lacking food altogether; haue both their bodies much corrupted, and their Spirits exceedingly weakened: whereby they become (of all others) most subiect to this Sicknesse. And therefore we see the *Plague* sweeps vp such people in greatest heapes. Indeed

Indeed in regard of the Aire, *the rich* are as subiect as they; for both breath the same: and delicacie of feeding makes the rich as apt to corruption: But then they haue meanes to get holosome food, good attendance, and precious Antidotes to preferue them; for we see by experience that ordinary things doe little preuaile. And this is the reason also why fewest of the Rich doe die of the *Plague*.

Great Eaters and Drinkers (who can never be free from crudities) as also *Luxurious idle livers*, and *Whore-hunters* (who spend the strength of their bodies prodigally) are very apt to be infected.

Also such as in former times haue had customary euacuations by sweat, hæmorrhoids, vomitings, menstrua, fontanells, or other like wayes of expelling noxious humors; and haue them now stopped.

Those likewise that fast much (their bodies being emptic receiue more Aire in, then they let out.

Those also that are Fearefull; as I haue already shewed in the point of Passions.

Furthermore, nearenesse of bloud or kindred, by reason of the sympathy of natures, maketh men very apt to receiue infection from one of their owne bloud.

And so those that are neare the sicke in body, being continually conversant with them, or often comming about them; as *Chirurgians*, *Keepers*, *Searchers*, and such like.

Lastly, Virgins that are ripe and marriageable; are apt to receiue infection, and being once stricken, seldome or neuer escape, without great and precious meanes. *Quia spirituosum semen in motu cum sit, facile succenditur; vel, quia intus detentum facile corrumpitur, & in veneni perniciem abit. Mindererus de Pestilentia. cap. 10.*

But some thinke by the strength of Nature to preuaile against this infection. But wee see strong and well nourished bodies die as fast as others: and that not because it is safer to be weake; but as *Hippocrates* sayth, *Corpora impura quò magis aluntur, eò magis laduntur*. Their taking of the

Who are the
most likely
to escape.

the infection proues their body to be impure (though strong) and the more an impure body is nourished, the more it is endangered.

But those are most likely to escape Infection, that are troubled with the *Gout*; in whom the nobler parts of the body doe expell the noxious humors to the ignobler.

Those that haue *Fontanelles*, or any other kinde of *issue*, as *ulcers*, *hemorrhoids*, or *plentie of other evacuations*; whereby the hurtfull humors are drayned away.

Olde folkes, whose bodies are dry and cold.

Also bold and confident Spirits, whose courage can resist all feares, are to themselves an *Antidote*; if their body be withall kept cleane and pure by the common rules of preservation.

Lastly, those who keepe themselves private, and vse *Antidotes* and *meanes preservative*, reposing themselves in God with *David* in the fourth *Psalme*, and last verse. He will giue his *Angells charge* over them, to keepe them in all their wayes, &c. *Psal.* 91. 5. 6. 7. and 3. verses. But they must then walke in the way that God hath set before them, and that is, the vse of *Physicke*. For, The Lord hath created *Medicines* out of the Earth, and he that is wise will not abhorre them. *Ecclesi.* 38. 4. And with such doth he heale men, and take away their paynes. vers. 7. And in the sixt verse, He hath giuen men skill, that he might be honoured in his marvellous workes. Then forsake not the *Physitian*; neither by thy scorning of his skill, force him to forsake thee: for as *St Paul* said of the *Marriners* in his Ship. *Acts.* 27. 31. so may I say of *Physitians* in this *Cittie*; Except these tarry, wee cannot be saved.

And so much for the *Qualitie* of the *Plague*.

The Signes
& Symptoms
of the *Plague*.

Now I come to the last Part of the *Definition*, discovering the *Signes* and *Symptoms* of it, in these words: And for the most part is accompanied with a *Feauor*; as also with *Spots* called *Gods-Tokens*, or with a *Blayne*, or *Botch*, or *Carbuncle*.

I say, for the most part it is thus accompanied; but not alwayes. For some are suddainly stricken, and die before they haue any acquaintance, either with distemper or outward paine.

Some

Some haue thought there may be a Plague and yet no Feavor: But *Mindererus* proues that to be an idle conceit. *li. de Pest. cap. 6.*

Some also, haue died of the Plague, and yet nothing hath appeared outwardly: and such as die suddainly, haue seldom any Spots, or such like outward signe: and are therefore lesse infectious then others, if they be not too long kept vnburied.

But to come to the severall Points, which haue two Generalls, to wit, *Inward Signes*, and *Outward Signes*. The *Inward* is a *Feavor*, and his *Symptoms*. The *Outward* are, *The Tokens*, *the Blayne*, *the Botch*, and *the Carbuncle*.

The first and *Inward Signe*, is a *Feavor*. As soone as the Heart is stricken with the putrid vapour, the Spirits grow distempered and inflamed. And this distemperature is a *Feavor* (not Proper, but Symptomaticall or Accidentall) and this *Feavor* is not of one kinde in every one; but diuerse, and such are his *Symptoms* also. As sometime *Pleuriticke*, sometime *Squinanticke*, sometimes *Cholericke*, sometimes *Continuall*, and sometimes *Intermitting*.

These distempers relate the cruell Combate begun betwixt Nature and her Martiall Enemy.

The *outward Signes* bring Newes of the Hopes or Feares to which side the Victorie is like to fall. For, if Nature expell any part of the venom outward, it is a signe of some strength in her.

If the *Tokens* appeare, either the Enemy is but weake; or els Nature is but weake, and shews her good will more then her power. For except the assault be but slight; those repulses will not get the Conquest.

If there be a *Blayne* or *Blister*, it shewes Nature is a little stronger, and the enemy not a little curtier.

If the *Botch* or great *Apostumation* rise. Then hath Nature a crowd of corrupt matter to encounter with; an Army of Enemies; against which shee stoutly bestirres herselfe. If shee driue forth a great quantitie of matter, and withall be well fortified (within by Antidotes, to maintaine her

Feavor.

What kinde of fight is discovered by the Tokens.

Blayne.

Botch.

her Spirits, and strength : and without by perfumes) that while the Body of the Battalion is driven out, the skouts of straggling vapours that arise from it, steale not in againe by the mouth, nostrills, and other outward passages ; then is she like to winne the day.

And by the places where she driues them out ; it appeares, against which of the three Castles of Nature the greatest assault is given and continued.

What part is
most affected.

For if the *Swelling* arise in the *Armpits*, it shews that the the Seidge is continued (where it first begun) at the *Heart*. If in the *neck*, then is the Battery layd at the *Brayne*. And if in the *Groyne*, then is the *Liver* beleaguered. But sometimes these Princes are all at once assaulted ; and then is it altogether vnlikely that Nature can recover. For though both she and they be never so stout, and seeme for a time to prevaile, by expelling abundance of matter (in the breaking of the *Botches*) yet Nature may be so over-charged ; and the enemy (whose venome is sly and subtle) may shew himselfe such a Machavilian, as one way or other he weakens her forces, puts her braue Spirits to flight, and tyrant-like demolisheth all her beautilous Buildings.

Carbuncle.

If the *Carbuncle* arise. Then we may say, Nature playes the Lion, but alas shee hath to deale with a fiery Dragon : this of all venoms being the most malicious and cruell.

But that the colours of these bloudy Ensignes, may the better be discovered, I will play the Herald, and blazon every Signe by himselfe. So many (I meane) as are most inseparable from the *Plague*, & therefore chiefly to be respected. As for the rest, (though they be many) they belong as well (and more properly) to other diseases ; and are more deceitfull, and lesse vsfull to any but the *Physitian* onely.

The Signes of the Plague (therefore) are commonly these.

Signes of be-
ing Infected.

First, a secret sinking of the Spirits and Powers of Nature, with a painfull wearinette of the bones, and all without any manifest cause. Then follows great trouble and oppression of the heart, that the partie vnquietly rowles vp and downe for rest from one place to another ; sighing often, and either offer-
ring

ring to vomit, or vomiting filthy stuffe of divers colours, yellow, Greene, and blackish; then come paines in the head, which still increase; and faintnesse. But after these come the surest Signes, which are the Tokens, Blayne, Botch, and Carbuncle.

The Tokens are Spots of the bignesse of Flea-bitings, some bigger, some as bigge as a penny. They shew themselves commonly in the brest and backe; but they will sometimes appeare in other places also. In some they will be many, in some but a few, in others but one or two. In colour they are for the most part of a pale blew, but sometimes also purple or blackish, circled with a reddish circle. The Tokens described.

The Blayne is a little Blister somewhat like one of the Swine-Pocks; and many times of the same colour; but sometimes, of a blewish or leaden colour; and being opened, affordeth filthy matter of the like complexion. Round about the Blister, there is a rednesse the breadth of a groat, six-pence, or nine-pence: These will rise in any part: sometimes one alone, sometimes two or three; but never very many. And these will breake, and fall, and leaue a dry crust, which will scale off. The Blayne.

The Botch is a hard swelling, rising as I sayd before in the necke, vnder the eares, or vnder the chinne; in the arme pits; & in the groynes. It swelleth sometimes no bigger then a Nutmeg; sometimes as bigge as a Wall-nut; others as a Hens egge, and some as bigge as a Mans fist. Also in some it swelleth out very fully to be seene plainly, and becommeth so soare that it can endure nothing to touch it; in others it lieth low and deepe in the flesh, onely to be found by feeling; and sometimes also scarcely to be felt; but if you touch the place, it is painfull. Those that lie high and plaine to be seene, are more hopefull; the low lurking ones are very ominous and pernicious. The Botch.

The Carbuncle riseth like a little push or pustle, with a prettie broad compasse of rednesse round about it. It is wonderfull angry, and furiously enflaming, as if a quicke coale The Carbuncle.

coale of fire were held to the place: whence it hath his name *Carbunculus*, a little coale of fire. It creepeth secretly in the flesh next vnder the skin, and is full of such a furious malignant poyson, as it will quickly consume and eate out so great a peece of flesh (for the capacitie it is in), as a man would wonder how it could so suddainly be done: being as if one did burne a hole with a hot iron. And it is strange to see that so small a tumor should be so devilish and dangerous to life: for if it be not with great care, and exceeding good meanes attended, it bringeth speedy death.

How to know
if one be dead
of the Plague,
when neither
Spots, Blayne,
Botch, nor
Carbuncle
appeare.

Mr. Iohn
Banister.

Heurnius his
signes of a bo-
dy dead of
the Plague.

But moreover obserue this. Sometimes (as I said before) a man dies of the Plague, when neither before nor after he is dead, there appeareth any *Tokens*, or *Blayne*, *Botch*, or *Carbuncle*. And yet there will be a signe which few haue observed; *My Grand father* (who was a famous man, and of great experience) hath taught it me; and *my Father* (a *Physician* of about fortie yeares practise and experience) hath confirmed it vnto me. That is, that after such a body is dead, in one place or other the flesh will grow softer then the rest: and the whole body will also grow softer & softer, and the longer the body lies, the softer will be the flesh. Which shews the vilenesse of the putrefaction within. *Heurnius* mentions this also among his signes in his booke *De Peste*; and addeth also these. That in a Body dead of the Plague, *The nose lookes very blew, or blackish blew; as if it had beene beaten or bruised. The like colour is in the eares and nayles: and ever worse coloured then other dead bodies vse to be.*

Thus haue I displayed those Signes which are least fayling: that the *Searchers* may rightly informe themselves; and not mistake (as many haue done) calling the purple spots of the Pestilent Feaver *Gods Tokens*. And sometimes letting Bodies passe as not dead of the Plague, because they had neither *Tokens*, *Botch*, nor *Carbuncle*. I haue done it also to teach people how they may know when they are stricken with this infection; that they may presently haue recourse to some skilfull man, and good meanes to recover them before it be too late. An houre is a precious space of time, and cannot be let slip but with hazard. And

And having thus shewed you what this dreadfull Sick-
ness is, what are the Causes, Qualities, and Signes of it.
Before I leaue you, I will leaue with you a short generall
direction to keepe your body safe from infection: and also
(if you feele suspicious signes of being taken) how to be-
gin to driue the venome from the heart, till such time as
you may haue some more speciall meanes (particularly fit-
ting your present constitution and state of body) by the
counsell of some skilfull *Physitian*.

While Health continueth,

It is necessary that twise in the weeke, the body be eva-
cuated with some gentle purging *Pill*, to keepe the humors
from superfluous increase. And in this case the *Pills of Rus-*
fus (which are to be had in every *Apothecaries* shop) are
very apt and good. Or take of these *Pills of mine* twice or
thrice in a weeke.

Preservative
Medicines.

For Men and
Women gene-
rally to be v-
sed.

Rs. Aloës Rosata, unc. j.
Rhabarbari,
Croci, ana drach. iij.
Myrrha, drach. vj.
Santal-citrini, drach. j.
ambra grisia, scrup. j.
Cum syr. de succo Citri, q. s.
fiat Massa Pillularum.

Pillula Brad-
welli.

Make Pills of 8. or 10. grains a peece. Take ij. or more of
them in the morning fasting, foure or five houres before
meate; They may be taken best in Syrup of Roses solutine, or
in Conserue of Violets. And presently after them drinke a lit-
tle white Wine mixed with a little Balme-water (in cold wea-
ther) : with Rose water, and a little Rose-Vineager (in hot
weather) : and with Carduus, or Scabious water in temperate
weather.

On the other dayes wherein you take no Pills. Take eve-
ry morning fasting a dram or two (or the quantitie of a Nut-
meg) of London Triacle, with as much conserue of red Roses :
this is for a temperate Constitution.

A Watch-man

A cold constitution may take the *Triacle* alone, onely sweetening it with a little sugar.

And a hot complexion may mixe both the *Triacle* and *Conserue* in a few spoonefulls of *Rose-water* and *Vineager*.

These Powders following are good to cast into the Broths of such as are sicke, or haue weake stomachs.

Take of *Red Saunders*, halfe an ounce,
Cynamom iij. drams and halfe,
Saffron, halfe a dram.

powder them fine, and mixe
 them together.

Another.

Take of *Cynamom*, halfe an ounce.
Cloues, halfe a dram.
Red Corall, ij. scruples.
Saffron, halfe a dram.

And the weight of all in Sugar.

Make these into Powder,
 and mixe them together.

Some giue this.

Take of *Pearle* prepared, ij. drams.
Corall red, and white, of each halfe a dram.
Red Rose leaues dried, *Saffron*,
Spodium, of each a scruple.
Cynamon a dram.

Make them into fine Powder,
 and mixe them.

This is my counsell for those of ripe age, and for Women that are not with Childe.

But for those Women that breed Childe, and also for Infants or young Children, there ought to be another way of preservation.

servation : in whom Diet, must be most intended, and no purging vsed.

For Women, therefore,

Let them keepe their bodie soluble, by some gentle and familiar *Snppositories*; or gentle *Clysters*, made of *Posset-ale* with *Camomill* flowers, and a little new-drawne *Cassia*. Take these in the afternoone: now and then.

For Women with Childe.

Let them also every morning take the quantitie of a Nutmeg of this Medicine following.

Take *Harts-horne*, *Cynamon*, *Nutmegs*, all the *Saunders*, of each a dram. Roots of *Angelica*, *Zedoarie*, *Enula-Campane*; of each halfe a dram. Powder all these.

Then take *Conserue* of *Bugloss* and *Borage*, of each *iiij. drams*. With an equall quantitie of *Syrup* of *Citrons*, and of dried *Roses*.

Mixe all together, and make a *Conserue*.

Take it (as is sayd) fasting, and fast two houres at least after.

Or els, Take *Harts horne*, red and yellow *Saunders*, of each two drams. *Cloues* and *Cynamon*, of each one dram.

Beat them into fine Powder, and mixe them together.

With some of this, spice your *Meate*, *Broth*, or *Cardell*; or whatsoever you haue to breakfast: and squeeze into them a little iuice of a *Lemon*. You may adde also some *Sugar* as you please. Let this be your *Break-fast*.

For young Children.

There is nothing better then *Bele armoniake*, with a little *Tormentill* roote, and *Citron Pills* made into fine Powder: which you may mix with their meats, or cast into their Broths: for their breakfast.

For young Children,

If they be costue, put vp a violet comfit or two for a *Suppositorie*. Or mix a little *Cassia*, newly drawne, in some broth of a *Chicken*, and giue it them now and then in a morning fasting. Let them fast two houres after. And that day vse not the powder, before prescribed.

Observation.

And note this. When you suspect a Childe to be sicke of the *Wormes*, in a *Contagious time*; vse not *Wormeseed* and those common trifling things: but order him as if you suspected he had the *Plague*; for that disease (comming of so much *Putrefaction*, as it doth) is as apt to receiue the infection of the *Plague*, as is *Tinder* to take fire. It must not therefore be dallied with.

But at such a time, you may giue *twentie or thirtie graines* of this *Powder* following, for two or three mornings together.

Take *Harts-horne*, j. dram.

Citron pill,

Rootes of Angelica,

and *Tormentill*,

Rhubarb, and *Coraline*, of each halfe a dram.

Make these into fine *Powder*, and giue it as is said in a little *Carduus water*, sweetned with some *sugar*.

Thus much for *Preservation in Health*.

What course is
to be taken
with him that
is Infected.

But if there be *Suspicion of Infection*, you must then looke about for a new course.

In which case generally I condemne both *Purging* and *Bleeding*: for I know no vse of them in resisting or expelling the *Venom*; which is no other way effected but by *Sweating* and *Running of the Soares*.

Yet I confesse *Phlebotomie* hath his vse in *Sanguine* and *Strong bodies*; so it be at the very first, while the *Spirits* are strong and able of themselves to make good resistance. But if that first opportunitie be let slip; I thinke it better to let it alone altogether; then to doe it out of season; and so to impaire naturall strength, which in this case ought most especially to be preserved and augmented.

Againe, though *Sweating* be the true way, yet it must not be violent; for that also weakens the *Spirits*, and makes the body faint, therefore those *Sweating Medicines* must be mixed with *Cordials*.

As for example.

Take *Mithridate*, or *London Triacle*, one dram.

Myrrh.

for the Pest.

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*Myrrh, Enula Campana root, and Butter burre
roote, of each ten graines.*

*Mixe these in a quarter of a Pint of Posset-ale and white
Wine mixed together; to which you may adde some sugar
to make the taste something gratefull.*

Goe into your warme bed, then drinke this draught pre-
scribed, and cover you with a reasonable weight of cloths;
and so sweat two or three houres, or somewhat more, as
your strength will beare. But take heed you sleepe not in
this while. Then by degrees let the clothes be taken away,
first one, and then another; when you haue sweat suffici-
ently, or as much as you can endure. And let some one
with warme Napkins wipe you drie, and shift your linnen;
being very carefull of taking cold.

Then presently take this *Iulep*.

*Take of Carduus water three ounces. Syrup of Lemons
one ounce. Bole armoniacke, Tormentill, Angelica roote,
of each one scruple.*

Mixe all together, and drinke it off.

Doe this once in twelue houres, if you finde strength to
beare it, till you haue performed it at the least three times:
and at the second and third times, before you beginne to
sweat, binde vnder either arme-hole, and to eyther groyne,
some thin slices of *Radish roots, beaten with a little bay-salt,*
and sprinckled with a little Vineager and Rose-water: wrap
them vp in foure little thin rags, and apply them.

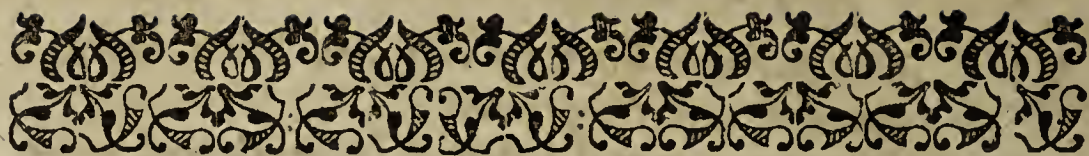
Also, apply to the region of the heart, that *Quilt which
I haue prescribed in stead of an Amulet.*

When this is done, and the Soares beginne to shew
themselues; follow the advise of those that are
appointed to that purpose. For I must
not enter into the infected house.

Therefore farewell.

*And the LORD in Mercie looke upon
this afflicted CITTLE.*

F I N I S.



IF any be pleased to vse my *Antidotes*; I haue two *Powders*, one is for daily vse, called *Pulvis Pestilentialis*; the other in case of speciall danger, called *Pulvis Vitalis*. I haue also an excellent *Electuarie*, which I call *Antiloimon*, for his singular vertue against the *Plague*. I haue likewise *Lozenges*, and *Trochisks* to hold in the mouth; and rich *Pomanders* to smell too. They were all of my *Grand-fathers* invention, and haue beene proved to be admirably effectuell, both by his and my *Fathers* experience. I confesse they are costly: but slight meanes and cheape Medicines (how ever they promise) proue as deare as death. For we see by woefull obseruation, that the *Plague* will not be repelled but by imperious encounters. I could relate very true and admirable stories of the effects of those three Medicines aboue mentioned, but I will begge no mans beliefe. Whosoever knows any thing of the name of *Iohn Banister*, must needs haue heard of many famous Medicines by him invented. The first Powder is 12. pence a dram: his quantitie, to be taken at once is halfe a dram. The second is 3. pence a graine: the quantitie is 10. or 12. graines. The *Electuarie* is, 2. shillings 6. pence an ounce: the quantitie is one or two drams.

Because many men know that I have a whole volume of excellent Receipts left me both by my Grandfather, and my Father ; and lest they should censure me as too strict and covetous in keeping all secret to my selfe, I have thought fit for the common good; to divulge this excellent *Antidote* following.

*Electuarium De Ovo,
Stephani Bradwelli.*

*R. s. vitelli ovi unius,
Crocī pulveriz. scrup. ij.*

Conterantur simul donec in Pulvisformam rediguntur. Postea imponantur in alia testa vacua, cum exiguo foramine in capite facto; benè obturetur: et lento igne donec testa nigrescit assetur. Dein exempta materia, exiccetur & subtilissime pulverizetur. Cui

*Adde rad. tormentilla,
zedoaria,
Angelica,
Valeriana,
Dictamni,
Aristolochia rotunda, ana unc. j. ss.
Myrrha, scrup. iiij.
Baccarum lauri,
Baccarum Juniperi, ana drach. ss.
Corticis citri, scrup. ij. ss.
sem. citri,
sem. cardui Benedicti,
igni aloës, ana scrup. ij.
Cornu Cervini,
Boli armeni, ana drach. j. ss.
Moschi gr. x. Pulveriz. omnia subtiliss.
Adde etiam Conserva florum Calendulae, unc. ij.
Theriaca Lond. unc. j.
Cum aqua Cardui, et sacchari. q. s.
fiat Electuarium, s. a.*

1890-1891

1891

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2000

1990

[illegible]

10

1. The first group of people who are interested in the study of the history of the world are the historians. They are people who study the past and try to understand what happened and why it happened. They use a variety of sources, including books, documents, and artifacts, to reconstruct the past. They also try to understand the people who lived in the past and how they thought and felt. Historians are interested in the past for a variety of reasons. Some are interested in the past because they want to know what happened and why it happened. Others are interested in the past because they want to understand the people who lived in the past and how they thought and felt. Still others are interested in the past because they want to learn from the mistakes of the past and avoid them in the future.

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